

The Huntyng of the
Romyſhe Vuolfe, ma-
de by Vuylliam Tur-
ner doctour of
PHISIK.

Take hede of falle Prophetes/ whiche
come vnto you in ſhepes cloþyng/
but wythin/ are ranenyng
Wolues.



TO the ryght honourable
Lordes and worshipfull yonge
gentylmen, of Summersetshyre,
of Wylshyre, of Harforshyre, of
Dorsetshyre, of Sussex, of Kent,
of Essex, of No:thfolke, of Southfolke, of Lin-
colneshyre, of Yorkshyre, of Northumberland,
of Westmorland, of Cumberland, and to the
yonge gentylmen of all other shires in Eng-
lande and Irelande, Wylliam Turner doc-
tor of Phisyc, wryteth a parfyte knowlege
of Goddes worde, and grace of almyghtye
God to lyue therafter.

There hath rysen vp of late, after the put-
ting downe of the hodded and couled Mon-
kes, an other kynd of coullesse Monkes, much
more precise and earnest in theyr monfery
then the olde Monkes, whiche holde nowe
that it is vnlawfull for a Christen man to ex-
ercyse any kynde of playe or pastyme, & ther-
fore utterly condemne Huntynge. I in dede
I for my parte am not of that opinion, that
the moste parte of gentylmen of Enghlande
be of, whych thynke, that a lorde or a gentyl-
man is bound to do nothyng els but to hunte
and haufe, and to occupye suche lyke pasty-
mes. Neuerthelesse I thynke that a gentle-
man may hunte and haufe, and exercyse suche
lyke pastymes, so that he occupy it measura-
bly, and be not hyndred therby from suche
worke

workes of hys vocation, as by the lawe of
God, he is bounde to exercyse. If that refres-
shyng of a mannes wyt be lawfull: if that a
man may by exercysyng of hys body, laboure
for the preseruation and keping of his helth,
if that a man maye eate Veneson, if a man
maye destroye hurtfull beastes: then maye a
man hunt. For where as the end of any thyng
is lawfull: mydles and meanes that brynge
the end are not forbydden, but these aboue re-
hersed thynges are lawfull, therfore hun-
tyng whiche bryngeth all these thynges is
not vnlawfull. But amonge all kyndes of
huntyng me thynke, that is best, whiche as it
hath measurable pastyme, so is moste profy-
table for the comon wealth. Wherfore I do offer
greatly commende the huntyng of the Otter, ^{Fox}
of the fox, and of þ Wolfe, for these thre do
more harme then all the wylde beastes in
Englannde do. About a ten yeares ago, I hu-
ted a certayne Romysche fore, father to al the
fores in Englannde, and with hym another
fore, as great as hys father, with diuers o-
ther lesse cubs, whiche dyd muche harme at
þ tyme. All these dyd I dryue ryth my hou-
des to suche a place, þ all your fathers save
them. Who lyke ioly hunters, droue quyte
out of Englannde the Romysch fore, and hys
eldest Sonne into the Toure of London, & the
reste of the cubbes into theyr holes. Where-

in they haue lurked more then syre yeares &
neuer came abrode vntyll thys tyme. But
now the same Romyshe Foxe, whych youre
fathers with no smale ieopardye, and wyth
great labour & payne, droue out of thys real-
me, is cōmed in agayne and playeth all hys
olde prankes, and hys eldest sonne whyche
was a foxe when he was dryuen into the
Tower, is nowe chaunged into a greuous
Wolfe. for he leauyng his olde foxye subtyle-
tie, playeth now the playne Tyran, as more
then. CCCCC. in Englande wyll beare wyt-
nesse, besydes them that are in the Tower, &
them that for feare of morriyng, are fled out
of the realme. Besyde thys greuous and no-
table Wolfe, ther are so many other(though
not in all points so euel as þ mayster Wolfe
is) yet so murderus and so cruell, that ys ye
helpe not to kyll them (the men reserved) or
dryue them out of thys lande: there shalbe
shortly suche murder of shepe, as was not in
Englande these. CCCCC. yeares before. I
haue for my parte founde out these wolves,
where as they were so dysgysed, that a man
vnxpert in thys kynde of huntyng, whych I
do professe, would haue thought that they
had ben men, and not onely men, but honest
men, and no Wolves. I haue in thys my
boke shewed you where they be, & who they
be, I can do no more for my parte. Now ac-
co:dyng

cordyng vnto your duties, whych are the de-
fenders of the comon wealth, and mayntey-
ners of Christes religion: as your fathers ha-
ue ones manfullye dryuen out the olde Ro-
myshe foxe and dryue hys cubbes into theyr
holes, So dryue ye out the Romysshe foxe a-
gayne, wyth all the Wolues, whych now re-
ry cruelly both worry and kyll Christes shepe
and the trewe sheperherdes of the same. As
for thys my lytle boke, I dedicate it vnto you,
desyryng you to defende me and it, agaynst
these wolues, which without dout wyl rend
my boke in peces, and me to, yf they can catch
me. Almyghtye God your heauenlye father,
make you obedient sonnes vnto hym, & graunt
you all to lyue vnyll you be all vertuous

ous olde men, to the glorie of
God, and to the profyt of
the comon wealth.

Amen.



2.ij. The

The Romyshe Foxe / latelye returned
into Englannde agayne speakeſt.

Gardiner my Sonne whiche wylth wepyng
teares,
Cut ones awaye quyte the topes of myne
eares,
Bath taken for me, of late ſuche payne:
That they are growen and healed agayne.
The reſte of my bodye is whole and ſounde:
And bryngeth the Gospellers all to grounde.
My daughter Malle he hath quickened a
gayne,
And puttereth her enemyes to great payne.
My Conſtitutions, Decretales & Decrees:
Are taken nomore for fables and lyes.
But are had in ſuche pryce, and store:
As euer they were had in before.
Because syr Steuen both stercke and stoute:
Hath brought theſe matteres ſo well aboue.
My daughter Malle ſhalbe hys wyfe,
Wylth whom I wyll gyue hym, for terme
of lyfe:
Power in England to do what he lyft,
And to kyll them al that do him resyſt.

The

The Foster.

Vell overtaken maister myt.
The Hunter. Welcome sy: vnto my
company, wthy all my harte .
Foster. How farre intende you to
ryde thys waye? Hunter. I ryde to
London, yf you ryde thyther, I wyll be glad
of your company. Foster. I ryde thyther also.
Hunter. Perchaunce ye are a burgesse of the
parliament, and ryde thyther to serue God &
the comon welth there. Foster. I am chosen in
dede, for a burgesse of the parliament, I pray
God that all we, that come therether, may seke
earnestly in the parliament house, the glorye
of God, and the profyt of the comon welthe,
Hunter. I praye God that ye maye seke to set
forth the glory of God, and not to destroye
his worde, whyche many noble men of late
with many great learned men, haue taken
great Payne to promote, and set forward, and
namely our yonge maister, whiche hathe de-
parted from vs of late. As for the comon
welth, for these many yeares, there haue ben
fewe that were very earnest to helpe it, al-
though in dede, there were some. Foster. It is
the more petie, for a polityke man, or a good
citizen, and muche more a good christen man,
shoulde not onely seke his owne profyt, but

A. iij. also

also the profyte of hys neyghbour. Hunter. I
was. v. yeares together, a burgesse of þ par-
liament, in the lower house, but in all my ty-
me, (althoughe there were good actes made
for the establisshing of religiō) yet there was
alwaye some, that either sought theyr owne
priuate lucre, as the noble lordly and knight-
ly þeþemasters dyd, in defending against al
honest louers of the comon welth, the into-
lerable nomber of shepe: or els sought verye
earnestly the Ryngeſ profit, wherin they in-
tended alwayes to haue not all the smalleſt
^{Kynge}
^{comynge}
^{lxxv}
^{hand}
^{Rulyn}
^{of Hous}
^{lxxvi}
^{hous}
^{keye}
parte. And ſuſche were certayne of the coun-
ſell, or priuie chamber, whiche contrary vnto
the order & libertie of the house, wolde twise
or thylle, or oþer, ſpeake in one matter, for the
Ryngeſ profit or els for theyr owne. And yf
we ſpake any thyngē frely there, we were ta-
ken vp lyke bochers curres, or els were priue-
ly met wyth all, afterwarde. Yf that ye haue
no better order in your house now: then we
had then, ye may well go home againe, for a-
ny good that ye ſhall do there. Foster. I muſte
go theþher, and as muche as lyeth in me I
wyll discharge my conſcience, yf God wyll
helpe me. Hunter. In euery ſytting or ſeſſion,
comonly there are complaints of the multi-
tude and ouerflowing nomber of ſhepe. But
I maruel þ ther hath ben of late yeres no cō-
plaint of the exceeding and vnsufferable nom-
ber

ber of Wolues, whiche do minche more har-
me then the poore innocent shepe haue done,
and yet do stylle against their willes at the co-
maundement of their maisters, or rather at
their compulsion. Foster. I haue not heard tel
in my tyme, that there was euer any Wolfe
sene in Englande. Hunter. Yes ye haue sene
an hundreth vpon one daye, although ye
knewe them not. Foster. I shold knowe a
Wolfe by my office that I haue, as well as
another man shold, for I am a keper of Dere
by my office, and am euery day among wild
bestes, & I do dwell in a great forest, where
as, if there were any Wolues in Englande:
they shold be moste comonly. But I neuer
sawe any Wolues in my forest, which is as
great, as the moste parte of forests that are
in England, nether haue I heard tel of any.
Hunter. Euen as ye are a foster and a keper of
Dere, so am I a Hunter of wilde bestes, &
haue bene longe and many a daye, wher-
fore if I knewe not wilde bestes as well as
any man that is of any other calling: I were
not worthy the name þ I haue. Foster. I pray
you where haue you sene any wolues in En-
gland, because ye semme to holde that ther are
so many Wolues there. Hunter. I haue sene a
Wolfe within these fewe yeares in the Tow-
er, I haue sene many in diuers Cathedrall
Churches of Englande. But there are no
wherē

wolues in Catelvrailes conuocation

where mo, the are in the Cōuocation houſe,
in the parliament tyme. If you wil learne to
knowe Wolues: there may you ſe ynow, and
a great deale mo. Foster. I vnderſtande you
now at the laſt, what ye meane. Al England
is full of ſuche Wolues as ye meane of.

Would to God we miȝt bring it to paſſe,
in the parliament, that the nombre of ſuche
Wolues miȝt be made leſſe, in that condic-
tion that there were. v. thouſand mo ſhepe in
England then now are. Hunter. I am glad
that ye are ſo well minded toward the truw
religion. Foster. We are all bound þ are Chri-
ſtianes, to fauour and promote the true reli-
gion; althoȝ many go about nowe, to hin-
der it, as muȝe as in them lieth. And one of
the ſame (as farre as I can perceiue) rideth
yonder before vs, ride a little faster that we
maye ouertake him. I ſe him wel enough he
is as ſtarke a Pharife, as any is in all Eng-
land againe, if that ye be a Hūter, as ye told
me ye were, ye may haue here in this plaine
felde, a faire course at one of your Wolues,
therfore let of your houndes, and fall vpon
him, and I wil helpe you as muȝe as I ca.
Hunter. Break you the iſe, and geue the firſte
onſet, and then wil I with al the ſpede that
I can, folowe, and take the praye my ſelfe al-
one, except ye can better ſtill in this kinde of
hunting then I can. Foster. Well ouertaken
maister

maister Dean. M. Dean. Ye are welcome sir.
Foster. Wil ye ride noore to London maister
Dean? Dean. Yea and God wil. Foster. Yf it
please you, we wil beare you company. Dean.
Sir I thanke you, I am glad of your compa-
ny, because we may (by reason of your felow-
ship) with lesse ieopardie of theues, and with
more mirth come to London. Foster. I praye
you maister Dean, that we may frely comon
with you, to driue of the time, with honeste
mirth and merye cōmunication, whiles we
ride together. Dean. Saye on what you plea-
se, and I shall geue you the hearing and so
ofte as it cōmeth to my course, an aunswere
also. Foster. This gentilman and I haue rea-
soned of a certaine matter, where in we de-
sire to heare your iudgement. Dean. What is
the matter? Foster. My frende here beareth
me in hande, that there are Woules in Eng-
land, and I holde that ther are none. I pray
you let vs heare your iudgement what you
thinke in this matter. Dean. In my daies I
haue sene no Wolfe in Englande, that I
wote of, nether haue I heard of any man þ
hath sene any. Wherfore I beleue that there
is none in Englande, at the least in þ parte
of Englande that I dwell in. Hunter. Sir I
haue heard tell of more murder of shepe
of late, then euer I heard of, in my daies
before, wherfore whē as we haue no mo

es then we had wont to haue; and haue mo
hunters of the fore the euer we had before,
I can not thinke but that we haue some wol
ues in the lande, which fil the shepe. Dean.
How shold we haue wolues in this lande
when they nether bred here, nether are bro
ught into the lande. Hunter. It is not vnbele
vable, but that God hath made certaine be
stes, in diuers places, and chiefly in ylandes,
very farre from any continent, or mayne lâde
without any naturall bringing forth of fa
ther and mother. Take you in any lowe and
fenny place of Englande, a great ponde, and
^{Eale} se whether within. iiiij. yeares ye shall haue E
les there or no, I haue hearde, that both Pi
frelles, and many other findes offishes, ha
ue bene founde in suche pondes, where into
no man had euer put any olde fissh in. And
this dare I be holde to saye (for I haue pro
Ban
ved it diuers times my selfe) that Bansticles
Stic
haue bene founde in great plentye in ditches,
Lys within a yeare after that they were firste vp
casten, and made. Who would be so mad, as
to cast olde Sticlinges or Stikhelbeges into
his diche wherof he shoulde never haue pro
fite. Dean. It is truelike that Duffes & wilde
Gese, and suche like of that water hanting
 finde, cary ether the Kownes or Eggges of
fishes or els yonge frie, vpō their winges,
billies, or fete, vnto suche newe pondes, and
ditches

diches, as ye haue spoken of, where of come
these fisshes, wherof ye make mencion. Hunter.
As for the Rownes & Egges of the fisshes,
they lye in the ground of the water, and they
are so slippery after that the male haue pow-
red his Milche vpon them (without the
which they can haue no life) þ the wilde foole
can not cary them, nether in their fete, nor in
their mouthes. And as for þ frie, for my parte
I neuer sawe, red nor herd tell, that any frie
of fisshē hath ben, at any time, or in any place
so tame, that it would be taken easlye with a
mannes hande, wherfore when as euery na-
turall thing escheweth his naturall enemye,
as euē the bloodes of flories and Aegithus,
being dead and vnensible will not be mixed
together, it is truelike, ihat the yonge frye
(which haue no greater enemies the duffes
be, wil not come so nere unto their enemis,
to cleave vpon their billes, legges, and reyn-
ges, when as they flie away so fearfullly fro
a childcs hand, which is no suche enemy vni-
to them, as the Duck, and suche like water ha-
ters are. Make a Barne in the middes of a
felde eu'en seuen miles from any other house
where as no black house Mouse, nor Ratte,
can come to, shall there not be within a yeaer
or two, both black myse and rattes therē?
Deane. Perchance the mise come out of the fel-
des, Hunter. They that come out of the feldes
are

are of another kinde, and so vnlyke, that the
one may well be knowen from the other.
Who is he so inexpert, that can not discerne
a blacke house mouse, from a browme felde
mouse, with the lōg snout, muche like vnto a
shrowē. Dean. It may chaunce that in cōtinu-
aunce of time, and by longe tariyng in the
house, that they maye become house mice, or
els, I can not tell howe they shold come the-
ther. Hunter. I am glad that ye graunt þ one
beste may be chaunged into another. But I
wil passe ouer that, at this time, and will tell
you that I haue heard of many credable per-
sones, that is, that if ye make a newe ship. viij.
mile from any towne, and let her saile halfe a
yeare in the maine Sea, & come never nere
vnto any other shippe: that yet shall there be,
both Mise and Rates in the ship. Dean. It is
no great maruell þ suche vnperteite beastes
haue a double generation, that is, both by ge-
neration of the male and female, and also of
corruption of the ground, but I reken that ye
wil not gather, because these smale beastes þ
are ordeneid diuers wayes to plage me with
all, both by sea and lande, come of corruptiō,
as lise and siees do, that Woules also maye
spring vp, of corruption, or that God maketh
them now in any place, without natural ge-
neratiō, of the male and female. Hunter. Noes
flood consumed and killed all kindes of wild
beastes

beastes in the worlde, and none remained al-
live sauing suche as were saued in his ship,
when the flood was ended, there were ylan-
des a great nombre many hōdreh miles frō
any continent or maine lande, where in are
many findes of wilde bestes, besyde Wol-
ves and Lions, & yet it is nothing like, that
any man would haue taken the paine, to ca-
rpe suche mischeuous bestes into those ylan-
des, therfore it doth apere, that suche wilde
bestes, either spronge vp of the nature of the
earth, or els God made them there, to exer-
cise and to ponishe men therby. Then if God
ether make Wolves there or suffer Wolves
to springe vp there: or bringe wolves therethor
out of other landes, to ponishe the people
withal there, why may he not also ponish vs
Englishe men for our synnes sake, either by
suffering of Wolves to springe of them sel-
ues, or by making of newe wolves here, or
by brynging in of other wolves, þ are made
in other landes alredye, to ponishe vs Eng-
lishe men for our synnes sake, as he made, Loc-
ustes, frogges, Dogflees, and other great
flies, to ponishe the Egyprians withall, or as
he sent Lions into Samaria, to destroye the
people there. Dean. I graunt God can do all
these thinges, but because he can do them, it
foloweth not that he doth them here nowe.
God vseth not to worke any suche wonders,

or

or miracles, except it be for a very great cause,
as I se none suche at this tyme. Hunter.
The Lions were sent into Samaria, because
there was foule ydolatry done in that place,
where as God had wont to be serued, haue
not these newe gospellers taken goddes ser-
uice this. vi. yeares away, and set vp a folishe
newe seruice in the stede of it? doth not this
ouerthrowing of the olde catholike religion
deserue the bringing in of Wolues, as the in-
habitantes of Samaria haue deserued to ha-
ue the Lions to be sent vnto them? Therfore
there wāteth no cause why that God shold
sende in Wolues, or make Wolues a newe,
in this lande, to ponishe vs withall. Dean. Al-
thoughe we haue deserued muche ponish-
ment, for our departing from the true religi-
on, of our mother holi churche, yet God may
sende vs other ponishment then by miracu-
lously bringing in of Wolues. Hunter. Be-
cause ye thinke that God ponisheth vs others-
waiers thē by sending in and making of new
wolues, I praye you how shall I thinke that
wolues come into this realme, whē as I am
sure that there are diuers in this realme, and
se them daily, and heare them daily. Yf they
come not hether by some of þ wapes which
I haue rehersed before? Perchāce ye se them
not, and other se them not, yet I am sure that
I both heare them and se them daily. Dean. I
can

can not beleue yet that there are any, and yf
there be any, I can not tell how they come
hether. Hunter. A Foxe and a Wolfe, are very
like in diuers thinges, thinke ye it not possi-
ble, but þ an olde Foxe mai go forth of kinde,
into a Wolfe? Dean. It is possible by þ might
of God, but it is plaine against nature. Hun-
ter. It is not against nature that one beste
should go out of kind into another. Pismiers
go out of kind, in flies, Casewormes or Cod
wormes become flie, Colewormes growe
into Butterflies, Serpentes into Dragons
Aristotle writheth, in his boke, *de historia animalium*, that a Red brest, is turned into a Red-
taile and that Melancariplus (that is to say
a swart cope) is chaunged into fecedulam, whi-
che mai be called a figbiter. Apuleus was tur-
ned into an Asse, as he writheth him selfe, the
scripture also recordeth that Nabuchodonosor
(as it appereth by the fourth of Daniel)
was chaunged into a beast, for his hart was
chaunged, from a manes, into a beasts hart,
and he eat hay as an Oxe, but after that he
repented him of his pride, his wit and his
olde figure was, restored, vnto him againe.
It is not therfore against nature, that an im-
parfit beast should be chaunged into a more
perfitt, of on other kinde. Ether is it against
the word of God, that the perfittest creature
aboue all other (I meane a man) should be

G.i. chaun-

chaunged into a vile beast. Therfore it is nether against nature, nether against the word of God, that an old foxe, shold be turned in to a Wolfe. Dean. Yf that ye coulde shewe me a wolfe in Englannde, that were made of a foxe, then would I beleue your argument to be true, but if ye can not do that (ye shal pardon me) I can not beleue youre conclusion. Hunter. The moste parte of all the honest men that are in England, will beare witnes, that about. v. yeares ago, there was an olde foxe caried into the Tower of London, where as, he hath continued rntill within these fewe monethes, and that the same is a very right Wolfe, nowe, and goeth abrode and is sene of all men, and if that ye go to London I am sure that ye shall se him. Dean. Perchaunce ye meane of my lorde of Winchester, whom certaine railers haue called a Romishe foxe. Yf that ye do so, ye do not well, for he is a good catholike man, and a prince ouer vs. Principi populi tui non male dices, wherfore ye ought not to raile against him. Hunter. Some men now a dayes, when as mē speake against their oþ pen sinnes and fautes, and can no otherwise defende their naughtines, call them þ speake the trueth railers. Dean. And I insure you, theyp that cal my lorde of Winchester a wolf, do raile. Hunter. Christ(whiche denied that he had any kingdome in this worlde and refus

sed to be a secular rueler, whiles he would
nether condemne the adulteres, nether hear
the cause of the two brethren that were at debate
for the division of their heritage) called
Herode a fore, who was of as great auctorite
as Steuē gardiner is, he called the pries-
tes, Scribes, and Pharises, (rulers in their
vocations) Vipers brode, Wolues, Hipocri-
tes, Tumbes full of rotten & stinking bones,
and edders. The Apostles, being only prea-
chers, and no princes, and namely Paule,
handeled the enemies of Christes Gospel af-
ter the same maner, and called some of them
children of the Deuel, as he called the Sor-
cerer, Act. 13. and he called the men of Candy-
liers, slowe bellies, and euell beastes. I nedē
not to reherse how sharply the prophetes re-
buked the Ringes and princes in the olde te-
stament, for ye know that they spared no man.
Then if that the Prophetes, if Christ and his
Apostles railed not, then raile I not, for I
do none other thing then they dyd. Dean. The
Prophetes with Christ & his Apostles were
ministers apointed for that office, and they
had this in their cōmission, that they should
shewe all men their fautes, but I knowe no
suche cōmission that you have. Hunter. I haue
had cōmission of God, and King Henry the 8^e
eight, and of King Edward his sonne, and E: 6^e
of both their counselfes auctorite, to read and

to interprete the scripture and although that
my auctorite that I had of the. iij. fornamed
princes be worne out and disanulled by the
coming in of a newe gouernour: I thinke in
my conscience that I haue yet stil as muche
of Gods cōmission remaining stil, vnabro-
gate by any mannes power, that therby I
may call a wolfe a wolfe, and geue warning
vnto my brethren that they beware that they
be not worried of wolues for lacke of war-
ning. Dean. Why go ye not to him & tel him
that he is a wolfe, perchaunce he wolde am-
mende his maners, if ye wolde tell him his
fautes charitably. Hunter. It is not the maner
that the hunter shold go him selfe vnto
the wilde beast, but he hathe done hys
parte if he hath sent his houndes vnto him.
Dean. What meane ye by that. Hunter. I meane
that is enoughe at this time, and in this
part of the worlde, to write vnto him, and to
tell him his fautes in writing, though I co-
me no nearer. Dean. The scripture teacheth
you, that if your brother offend you that you
ought to rebuke him betwene him and you
alone, and if he heare you not, then to tel the
hole Churche. Hunter. These wordes of Christ
are spoken of a priuate offence, that is cōmit-
ted against one priuate man, and not of an o-
pen faute, whiche is both knownen vnto the
Church

Churche, and hath hurt the hole Church al-
so. The scripture teacheth vs, that he that of-
fendeth openly, shold be rebuked openly, þ
other may be afryde to offend therby. But
what if he had offended me alone, were I
bounde to go to rebuke him, that would cast
me in prison and kil me, if that I came with
in his reacher? Should Elias haue done wel
if he had come to Achab & to Jeſabel, when
as they would haue killed him? Yf he did
wel and wisely, that came not vnto his mor-
tall enemyes, but kept him ſelue aloſe, then
do not I vll to write vnto him, and to kepe
my ſelue from him, vntill his teeth be broken
for feare of byting. Dean. I maruell whiche
call him a wolfe, more then all the other by-
shops and priestes in Englannde. Hunter. Be-
cause he is the principall wolfe, & for a great
part the hole cause, of þ great and exceedinge
nomber of wolues that we now haue, for
all the while that he was hid in his denne,
the great nomber of wolues that go abrode
now openly, and worry and kil euery where
played the foxes in their holes, but within
viij. dayes after that he came abrode, and be-
gan to worry and kil, al the other wolues en-
tised and boldened by his example, began to
come out of their holes and confessed open-
ly in sermones, and in other cōmunication,

B. iij. what

what they were , and said that for feare of
their lyues , and losse of their goodes, they
onely ceased from their olde office, these. v. or
vi. yeares, and that now they were ready to
do all thing, as they had wont to do , accor-
ding vnto their nature and creation. And ac-
cording to their saying, and old nature, they
haue casten into their slaughterhouse, all the
principal shepe of Christes flocke, and certain
of the shepherdes also , that euer as they are
hongrye they maye fil them , as they dyd
Frith, Barnes, Jerome, Garret, & Lassels,
with diuers other. Dean : As farre as I can
gather by your communication, ye make not
onely the bishop of Winchester a wolfe , but
also all the bishops of Englād wolues with
him. Hunter. I take the bishop of Winchester,
and all the messe priestes of Englande that
consent vnto his doctrine, and doinges , for
wolues. Dean. As it is easie to call all the bi-
shops & priestes of Englande that are messe
sayers, and preache the olde learning which
ye call papistrie wolues , so is it very harde
to proue them wolues. Hunter. Saint Paul in
the. xx. of the Actes of the Apostles , prophe-
cieth, that greuous wolues shall enter into
the churche, which shall not spare the flocke:
the same Paule prophecieth þ same, in bothe
his Epistles that he writeth vnto Timothe.
Peter also in his later epistle , prophecieth þ
false

false prophetes shold come. Christ our maister in the 24. of Math. said also that false prophetes shall come amoninge his shepe, into the churche, but the churche of England, is Christes Church and the people of it are his shepe. Therfore according vnto the prophecie of Christ, and his Apostles, we muste beleue that we haue, one tym or other, false prophetes, but the laye men are not the prophetes, and there muste nedes be false prophetes, and there are no mo orders of men, but ether lay men or priestes, then when lay men can not be the false prophetes, the must it folowe that the priestes are the false prophetes. Dean. I graunt that Christ and the Apostles prophecied þ false prophetes shold come, and I saye that they came in dede, so me euuen in the Apostles times, as Ebion & Cerinthus, and afterward Arius, Donatus, Pelagius, Mahumet and a great sorte mo. Hunter. Christ and his Apostles spake not of the time onlye, that immediatlye came after them, but rather of þ later times, and of the last times of all. Whē Christes disciples axed him, of the ende of the worlde, and of the tokens therof: he amōge diuers other tokens of the ende of the worlde, nombrēth þ great nombre of false prophetes, whiche shall arise and deceave many, therfore Christe prophecied not of them that were nexte vnto his

B. iiiij. time

time, but of suche as shoulde come in the end
of the worlde. Paule prophesieng of the false
prophetes, speaketh thus of them, *Spiritus cer-
to loquitur, quod in posterioribus temporibus desciscent
quidam a fide.* &c. The Spirite speaketh of a
suerty, that in the later times, some shall de-
parte from the faith. In the seconde epistle
vnto Timothe and in the thirde chapter, he
writeth thus, knowe you that in the last day-
es shal come and drawe nere perillous times,
and men shall arise that haue the images of
godlines , but shall denye the effect of it in
dede. Peter also in the thirde chapter, of his
secōde epistle, saith that *in extremis diebus*, that
is in the laste dayes, shall come mockers. &c.
therfore the prophesies of Christ and the A-
postles do berae witnesse that the false pro-
phetes shall arise in the laste times , and not
only a litle after their times, as ye vnderstād
them. Dean. Well, then may we trulpe vnders-
tande the aboue rehersed prophecies, to per-
reine vnto Mahumet , and to all them that
preache and teache his lawe , whereof is a
greater nomber then of christen preachers .
Hunter. Paule actes p.20. prophesieng of the
false prophetes, saith, *Ex uobis ipsis exorientur ui-
ri loquentes peruersa.* &c. There shall springe out
some of your owne selues, which shal speake
peruersed thinges, and intreating of the sa-
me matter vnto Timothe, he saith , *desciscent
quidam*

quidam a fide, that is, some shall departe from
the faith. Peter writing of the false propheta-
tes saith, there shalbe false doctours amonge
you. Then they that Paule and Peter prophe-
cied of shal not come out of an other religion,
but of our owne religion. Dean. Then whē as
ye will let me haue no other to be the Wol-
ues. I muste saye, that Wiclefe, Hus, Luther
Swinglius and the newe preachers, which
preche in Englande, þ new learning are the
wolves wheroft Christ and the Apostles ha-
ue prophecied to come in the last dayes. Hun-
ter. Yes I will let you haue all the messing &
sacrifieng clergi to be wolves, and yet I wil
defende them whome ye haue named, from
the name of wolves, because they do not the
dedes of wolves. And as I said afore, I say
that the bishop of Rome called the Pope, and
all the bishops of England, and all the prie-
stes that are ordained of þ Pope, or any other
bishop to saye messe, and to serue in ceremo-
nies only, which God never ordained, & not
to preache Goddes worde alone, and to mi-
nister only his sacramentes, and all they that
be ordained to preache goddes worde, and do
not preache, or if they do preache ether prea-
che onely mannes ordinaunces, or els if they
preache Goddes worde, leuen it with the do-
ctrines whiche are the commaundemens
tes of men, are the right wolves, that Christe
and

and the Apostle Paule propheted of. Dean.
The oft saying of one thing proueth nothing
It that is false of nature, can not be made
true by oft rehersing, as you know your self.
Therefore I loke that ye should proue at last,
it that ye haue so ofte said, that is, that al the
priestes, that holde the learning that my lord
of Winchester holdeth, are wolues. Hunter.
I haue in dede rehersed one thinge twise or
thrise, but not for that intent that I woulde
that the often rehersall of it, shold stande in
the stede of a probation, or prouing of my say
ing. And though I be but a smale clerke in
comparison of you, yet I truste if ye wil geue
me the hearing, I shall proue my saying, not
with the ofte rehersall of the same, but with
the auctoritie of the scripture, and with good
reasons founded and grounded vpon þ scri
pture, and naturall reason. Dean. I am con
tent to heare you. Hunter. Christ saith in þ. viij.
of Matheu, Fepe your selues from false pro
phetes whiche come vnto you in shipes clo
thing, but within are rauenig wolues, wher
by we may learne, that al false prophetes, are
priuy and inwardre wolues. But the Pope &
his sonne Steuen gardiner with all the or
der of priestes aboue named, are false prophe
tes, wherfore they are all wolues. He is a
false prophet, which occupieth the rowme of
a true propheete, and ether is not sent, or els

if he be sent, doth not exercise his office as
God hath comaunded him but otherwise.
And as there are many kindest of false pros-
phets, so are there many properties, wherby
they may be knownen. The first propertie of a
false prophet, is, to thurst him self into the of-
fice of a prophete, or to take þ office in hande
before he be sent. The seconde is to preache
lies, and other doctrine then God hath com-
maunded. The thirde propertie is to preache
earnestly his owne doctrine, and to threaten
great ponishment to the breakers therof, and
to preache very slackly, it that God earnestly,
and expressely hath comaunded, and to dis-
charge men from the ponishementes whiche
God threateneth to the transgressours and
breakers of them. These are also properties
of a false prophete to scatter, and to fil God-
des people, and to be couetous of golde & sil-
uer, and of promocion, and to serue the belye
That he is a fals prophet that thursteth him
selfe into the office of a prophete, or taketh þ
office in hande, before he be sent of God, the
prophete Jeremy witnesseth the. 14. chapter
These prophetes, prophesie a lye in my na-
me. I sent them not. I gaue them no coman-
dement, nether haue I spoken vnto them, &
yet they prophesie a lying vision, and a ges-
sing prophesie and the diceit of their owne
harte, Wherfore saith the Lorde, the prophes-
ies

ees which prophecie in my name , when I
sent them not, shall perishe with honger and
swerde. Jeremy. xxix. Let not your prophetes
and southsaiers begile you, nether take ye a-
ny hede to your dreames which you dreame
for they prophecie vnto you lyingly in my na-
me, and yet I sent them not, the same sentence
is contained Deutero. xviiij. in these wordes.
A Prophete whiche presumeth to speake a
worde in my name, which I comanded him
not to speake, or he that speaketh in the name
of straunge Goddes , such a prophete shall
dye. I finde the same meaning in the. xxij. of
Jeremy , in these wordes. I haue not sente
these prophetes, and they haue rūne, I spake
nothing vnto them , and yet haue they pro-
phecied, and in the. xvij. They prophecie you
a lye, for I sent them not , notwithstandinge
that, they prophecie falsly in my name. Eze-
chiel in the. xiij. chapter speaketh the same sen-
tence: they haue sene vanite, and a lying pro-
phecie, saying the Lorde hath said it , whē as
the Lorde hath not sent them . Christ also in
the newe Testament describeth a false pro-
phet after the same maner saying. He that
entereth not into the shewfolde by the dore,
but climmeth in another waye, he is a thefe,
and murderer. I am the dore of the shewe, al
they that haue comed before me, are theues &
murtherers . Yf that he be a false prophete
which

which taketh the office of a prophet or a shew
herd, and is not sent of God. If he be a thief
and a murderer, that entereth into the shew-
folde, otherwise then by Christ, (as the holye
ghoste saith he is) then al the vnlearned bi-
shops, Deanes, Prouostes, Landos, Parsons
and Vicars, which can not preache & teache
goddes worde, are false Prophetes, Wolves
theues and murderers. For God neuer sent
them, and so came they not into their offices
thorowe Christ, but haue clumme in an other
waye. That God neuer sent the vnlearned, I
proue it thus. He that would haue his word
preached vnto his flocke, and would that the
same flocke shoulde be sauied, and fed with the
same worde, and geueth an earnest comande-
ment vnto all the shewherdes of his flocke,
to preache vnto the flocke, and to crye vnto his
shew, will not send a dum, and an vnlearned
man, to be the shewherde vnto it. But God
would haue his worde preached, & his flocke
sauied and kept with the same worde, & this
is his comandement, crye and cease not, and
shewe my people their fautes, go and preach
the Gospell to euery creature, go and teache
all nations, fede my lambes, fede my shew.
Then ye se that it is the commaundement of
God, that his flocke shoulde be fed with prea-
ching and teaching, wherby we may easelye
knowe that he sendeth no dum dogges, & vns-
learned

Learned asses to be Bisshoppes, Parsons and
Vicares ouer his flock, that can not preache
and teache the word of lyfe wherby his flock
shoulde be fed and saued from the wolues.
Therefore God never sent them, neither came
they in by Christ. Wherupō it foloweth, that
all the vnpreeching prelates in Englande,
are false prophetes and wolues, because god
never sentthem, nor called them to be prophe
tes, and because he knewe them vnmerte for
that office. Now I pray you haue ye sene no
Wolues in Englande, is it a straunge sight
to se in Englande, dum Embassadores, and
vnlettered legates that can not speake, nor de
clare the comaundement of God: Yf such be
in euery corner of Englande, that is to saye
suche as can not fede Christes flock with his
wordē: then is all England full of Wolues.

Dear Foster. I perceiue for my parte that the scriptu
re calleth suche dum pastores theues, robbers
and wolues, but if you could shewe me what
they stale, what they murdered and killed, I
would be better satissified in my conscience.
And then would I boldly say with you, that
they were wolues in dede. Hunter. The vnler
ned bisshoppes, deanes, prouostes, canones,
parsones and vicares, steale all the liuinges
that they haue, for they take the tythes and o
ther thinges of the people, saying that the ti
thes and suche like thinges, are goddes part

This goddes part

and

and saye that Goddes part is due vnto the,
but they do not the office that God hath ap-
pointed for suche liunges, that is, they sede
not his flock with his worde. Therfore they
are heues. And that ye maye the better vns-
derstand thys, I wil declare the matter by a
likenes. Yf that a man gaue him selfe out for
a phisitiā, and could do nothing in Phisick at ^{Phisi}
all, and yet toke ten pound to heale a sick mā, ^{han}
and ether ran away with this. x.li. or yf he ta-^{gnes}
ried with the sicke man nether dyd him any
good, nor coulde do him any good: were not
this apisse phisician a thefer? Yf there were
an high way, that had muche nedē of men-
ding, and a cōmon gathering were made,
thorowe the hole parishe, and a great summe
of money were gathered to mende this high
waye withall, and the parishe chosed out one
of the parishe, which for that summe of money ^{high.}
should repayre the high waye, and he that is ^{way}
chosen, taketh the money and promiseth to a
mende the waye, but ether he runneth away
with the money, or he tarrieth stil among his
neighbours, and mendeth not the high way
and holdeth the hole summe of money to him
selfe, is not this mā a thefer? Yf he be a thefe,
then is the Parson a thefe, which taketh x.li.
in the yere gathered vnto him, out of the cō-
mon feldes, to sede the parishe therfore with
goddes worde, and never preacheth in al his
lyfe

lyfe. Yf ye wil haue the sume of the matter compendiously tolde, take it thus. He that taketh away goddes goodes and his neighbours, ^{host} goods from them against their wil deceitfully, is a thefe, but all vnpreeching bishoppes deanes and parsons take awaye Goddes goodes & their neigboures, deceitfully against Goddes wil, and against their neigboures, therfore they are theues, yea and more then theues, churche robers. Foster. I graunt þ they are spiritual theues, but how proue you that the same are murderer. Hunter. I shall proue you that not onely al the unlearned parsons, that are not sent, & can not preache, are murderer, but also that all suche learned Bisshops, Deanes, Parsons, and other Prelates, that are sent of God, and his churche, and yet do not preache, and seide not Christes flocke with his worde, are murderer, Woules & false prophetes. Yf that ye had a yong childe, and your wyfe were deade, or youre wyfe lyuing, could not geue the childe sucke her selfe, if a nurse toke in hand for. xij. d in the weke to seide your childe, if she eþer hauyng no milke, suffered the childe to dye for hunger or hauing milke enough gaue your childe neither milke, nor other good meate, but suffered it to dye for hunger, wold ye not say, that this woman were a murdereresse? Foster. Yes that I wold, and that for a shamefull murderesse.

*child
nurse*

deresse.Hunter.Then when as every pastor or
shepherde taketh Christes flocke in hande to
fede it with Goddes word, & receiueth good
wages for the fedynge therof, & ether hauing
no knowledge of Goddes worde, suffereth
Christes flocke to perishe, for lacke of spiritus
all foode, or hauyng good knowledge, runs
neth awaye from his flock, and fedeth it not,
or though he tary with it, fedeth it not wyth
Goddes worde, but suffereth it to perishe for
lack of preaching, is not euery suche vnpree-
ching pastor, then a murderer, and a wolfe ?
Foster . Reason sayeth so, but how proue you
this by the scripture. For except ye can proue
this by the scripture there are many that wil
not beleue you , that murder may be comit-
ted by not fedynge, and not cryng against the
peoples vices.Hunter.The Lorde God sayeth
in the. xxxij. of Ezechiel. Yf I bring the swerd
vpon the earth , and the people of the earth,
take a man of theyr countre , and make him
their watchman, and if he se the swerd com-
myng vpon the earth and then blowe with
his trumpet, and warne the people plainly &
they heare the voice of the trumpet, and will
not be warned , if the swerde come and take
them awaye , their owne bloude vpon their
owne heade . But if the watchman se the
swerde coming, and blow not his heire, and
the people be not plainly warned, if þ swerd,

L.i. come

come, and they be killed, the people are killed
for their wickednesse, yet wil I require the
bloude of my people of that watchmannes
hande. Thus farre hath God spoken. You
may se that my parable and this dothe agre
together. The Lorde in the same chapter de-
clareth, his parable thus. O thou sonne of
man, I haue made thee a watcheman to the
house of Israel that thou may heare þ worde
out of my mouth, & tha: I maye warne them
plainly in my name. Yf I saye vnto the wic-
ked, thou wicked, surely thou shalte dye, and
thou wilst not speake vnto him, that he leaue
his wicked waye, he shall dye in his wicked-
nes, but his bloud wil I require at thy hand.
Nowe sy: haue ye heard it plainly spoken
without any parable, by Gods owne mouth
that the watchman which wil not geue war-
ninge vnto his flock, is giltie of bloude. But
none are giltie of bloude but murdereris, but
dum pastores are giltie of bloud, therfore
they are murdereris and so spiritual wolues.
Yf these places be not thought sufficient to
proue that vnpreeaching prelates, are false þ:o
phetes and so wolues and murdereris, I wil
alledge mo places to satissie them that are
not yet satisfied. Almighty God sayeth Eze-
chiel the. xxiiij. Sonne of Man, prophecie
thou against the pastores, or shepherdes of
Israel, and thou shalt saye vnto them : Ma-
be

be rnto the shepherdes of Israel, which haue fed them selues, ought not shepherdes to fedde their flocke? Ye eate the fatte, ye are clothed with þ wolle, ye kil it that is fat, ye fedde not the flocke, ye haue not strengthned the weyke, ye haue not gone to heale the sick, ye haue not bounde ry, it that was broken, ye haue not brought home agayne it that was dryuen awaie, and ye haue not sought it that was loste, but ye haue ben lordes ouer them in hardnes, and cruelnes, they haue strayed out of the waye beyng without a shepherde, & they haue bene meat to euery beast, whilse they wandered. My flocke hath wadred in in all montaines, and in every hygh hill, and vpon all places of the earth, haue my shepe bene scattered, and there was nene to seke them, therfore heare ye o shepherdes þ weide of the Lord. As truely as I lyue, I will posynesse you, because my shepe were take away, and were prayes to euery beast of the felde, because there was no shepherd, and because my shepherdes haue not sought for my shepe but the shepherdes haue fed them selues.

Therfore ye shepherdes, heare the wrode of the Lord. Beholde I am against the sheperdes, and I wil require my shepe of their handes. Now I trowe that I haue proued, that al the unpreaching prelates of Englād, are theues, murderers, and wolves, and that

two properties of a false prophete, agre vnto
our dum pastores, and so are they false pro-
phetes, that the hole scripture crieth out vpō
and cōdemneth. *Dean.* Then the vnp̄reaching
prelates as ye cal them, are not hole false pro-
phetes, because they haue not all the proper-
ties of a false prophet. *Hunter.* There are ma-
ny findes of false prophetes, & who so euer
hath any one of the p:roperties of any of those
findes, is a false prophete. *Christ taketh hym*,
for a false prophete, in the .x. of John, that is
vnsent, and entereth into the office of a pro-
phete or shepherde not thorow Christ, but cli-
meth in another way, his wordes in latin ar-
these: *Qui non intrat per hostium, in stabulum ouium*
sed ascendit aliunde, ille fur est & latro. That is, he
that entereth not into the shepfolde by the do-
re, but climeth in another waye he is a thefe
and a murderer, almightye God in the .xi. of
Zachari, painting and describинг an other
finde of false prophetes, saith after the olde
translation. *O pastor & idolum derelinquens gregē.*
*O shepherde and idole which leaueth or for-
saketh his flock.* In the *Surif* translation. *Vae*
pastori idolo qui gregem deserit. *Mo be vnto the*
idole shepherde, that leueth his flock. The
Lordē in the .xxxij. of *Ezechiel*, describinge
false prophetes, sheweth non other token of a
false prophete, or of an euel shepherde, or of a
Wolfe, but that he fedeth not his flock. So
that

that he is both a false prophete, that cometh
into the churche otherwyse then by Christ, &
he also that entreth rightly into the shewfold,
& yet leaueth his flocke, or tariyng with his
flocke fedeth it not. Now haue I proued, that
he that hath any of these properties of a false
prophete, is a false prophete. I may therfore
call al the vnpreeaching prelates false prophe-
tes, because they either haue two properties
of a false prophet, or one sure propertie at the
leest, which alone after the minde of Christe,
maketh a false prophete. *Dean.* The poore pre-
stes of Englannde, haue not deserued, to ha-
ue the names of dogges, and wolues, for not
feding of the people, for they minister the sa-
cramentes, they pray, they singe and say god-
des seruice, and they read the holy scripture
which is sufficient fode for the soules of all
their parishioners and hole flocke, also the bi-
shoppes do as muche good in their dioceses,
as a sorte of prating preachers haue done,
whilse they heare causes of heresie, of forni-
cacion, and of suche like maners, they conse-
crate Deacones, Subdeacons, and Prestes,
they continue in the great cities of their dio-
ceses, as it were in high rockes, or toppes of
hilles, loking there, ouer all the countre, whe-
ther any hereticall Wolues, come into their
flocke or no, if they se any, I warrant you they
cease not, but they crye out vpon them. & not

C.ijij. only

onely crye out vpon them but also yf they can
cage them, caste them into the fyre. Other
of the bishoppes, whiche are awaye from
their flockes, ether are Embassadoures, or
^{An}
^{Bish}
^{abbor}
^{or}
^{whoy}
^{2m}
they are counsellers, and continue in þ court
or they haue other offices, wherin they serue
God and þ Quene, as well as the best prea-
chers that ye haue had in Englande these
vij.yeares. Therfore ye ought not to haue cal-
led them Wolues, seing they are so well oc-
cupied. Hunter. I maruell syr that ye slip ouer
and passe by my reasons, argumentes, & pla-
ces of scripture which I haue alledged, as
though ye had not heard them. Belyke ether
your consciēce telleth you, that it is true that
I haue said, or els ye can not answere vnto
them. As touching your argumentes lest I
shoulde sem to knowledge them to be good,
or els vnanswerable by passing ouer them,
or els so clerfly, as though I were aferde to
striue with you in them, I will answere to
them, one after another. Where as ye say þ
the vnpreeaching bishoppes & prestes, oughte
not to be called Dogges & Wolues, because
they minister the Sacramētes, bycause they
syng & saye Gods service, bycause they read
the Scriptures, which is foode enough for
all their parishoners & flockes, bycause they
(namely the bishoppes) heare causes of forni-
cation, of heresie, and suche lyke matters, co-
secrete Subdeacons, Deacons, and prestes

and stande in the greatest cities of their dioceses, as it were in high toppes of montaines to spie whether any heretical Volues, come into their flocces or no , and if they spie any, do cast them into þ fire, because they are embassadoures, because they are counsellers, because they are Amners and Chanceloures, and suche like officers, and are thus wel occupied, and do as muche good , as oure prating preachers do(as ye vnadvisedly cal the) I answeare, that the doyng of all these thinges, discharge them not, from the true & wel deserued names of dum dogges, theues, robbers and wolues . for he that kepereth all the viij. laste cōmaūdements, & breaketh the two first cōmaundementes, which are two of the moste principall cōmaundementes , is giltie of all the reste: and shalbe damned for þ breaking of these two . What if I graunted you that all these dedes which ye said the vnpreeching prelates were occupied in, were belōg yng to their vocation euē according vnto þ ordinaunce of God (as I knowe the contrary to be true) yet I wil proue you that the preeching of Goddes woyde, is also belonging vnto all bishoppes, and pastores, or shepherdes, for Christ sayth to þ pastores or shepherdes, go and teache all nations , and Baptise them,in the name of the father , and of the Sōne, and of the holy Goste, teaching them

C.iiiij. to

to kepe all thinges, which I haue comand
ed you. And in the. vi. of Marke he saith,
go into all the worlde, and preache the Gos-
pell vnto euery creature, then is preaching a
werke necessarily required, of all pastores &
bishoppes. Wherfore yf they do not this
moste excellent worke that belongeth vnto a
shepherde, they are giltye, and are breakers of
all the other workes that belongeth vnto a bish-
op, or a shepherde. Ezechiel, (as I aledged
him before) maketh all pastores that preache
not the amendment of lyfe vnto the people,
& geue not the expressed warning, to amend
their liues: to be murderer. Yf he do so, so
may I do the like. The may I call them well
enough murderers, & therfore false prophete-
tes & wolues. Wel then when as no man can
deny, but that preaching is the principall of-
fice that belongeth vnto a bishop or shepherd
though al your lately named dedes, were of-
fices belonging vnto their vocation: yet for
al that, the doing of all them, shold not dis-
charge them from the wrath of God, for com-
mitting of murder, if he murdereth, that se-
deth not. Which thinge I shall declare vnto
you, by these two similitudes or litnesses. Yf
a nurse praied euery daye. iii. houres for the
childe which she hath take in hande to fede,
and sange other. iii. houres, and washed the
childe as cleane as it were possible for a wo-
man

ma to do, & yet gaue þ child no mylke, nor fed
it, but suffred it to dye for hōger, I thinke for
al hir praiyng & saiyng, singing & washing,
she were a murderesse. Yf that a watch man
were hyred of all the citizens of a citie to
watche the citie, and this watchman wente
watch
man
out of his watching place, and went into the
citie and helped the masons, to bilde the wal
les, or dyd any suche like thinge, wherof he
had no charge, or cōmaundement, and the
enemies came into the citie, and killed al the
citizens, or but ten of them, for lacke of the
warning of the watchman: this watchman,
should be giltie of al their deatthes that were
killed, as almighty God saieth in Ezechiel.
Euen so all youre vnp̄reachinge persones,
though they do diuers other thinges, ether
not belonging vnto their office, or belōging
vnto their office or calling, and leaue vndon
the moste principal parte of all other, that is
preaching of Goddes worde, and suffer the
flocke to perishe for lacke of preachinge, are
giltie of the bloud of all them that perishe for
lack of preaching of goddes worde vnto thē.
Also when as God hath ordened bishoppes
to be watchmē ouer their flockes, if they lea
ue their office vndone, and go awaye from
their flocke, and playe the Counsellours, Am
niers, and Chaūcelores, if any of their flocke
perishe for lack of keping, they are soule mur
derers

deters and therfore wolues, and worse then dogges. Where as ye saye that the persones sede Christes flock sufficiently, because they rede the worde of God, whiche is sufficient fode for all their flockes: I saye that it is true that the worde of God is sufficient fode for all their parishoners, if that it were ministred and serued out, vnto the people, as it shoule be. But the reading of it in a straunge tonge, fedeth not Christes flock, and the word of God spoken and red in a straunge tonge, and not expounded, saueth not the flock from the wolues, nether doth the only reading of Goddes word, discharge the shepherd from the rightly deserued name of a murderer. For as is an Englishe man, which were made the watchman of Barwick, if he saw the Scottes come toward Barwick, and spake to the citezins and souldiers of the citie, either only ερχεσθαι in Greke, or uenient Scotti in latin & would not saye in Englyshe, the Scottes come, and the people wiste not what the watchman said, and so were sodenly taken of the Scottes, and were for the more part killed, were he not a murderer, & were he not worthy to be hanged for his labour. Euen so, the parson or bishop, that readeth the scripture, wherein are contained all wordes of warning of al men frō al perils in a straunge tonge that the people vnderstandeth not, as they

they do that saye and syng these good war-
ning wordes of God in latine, vnto the vna-
learned people, *Poenitentiam agite apropinquabis
regnum cœlorum. Nisi conuersi fueritis, gladium vibra-
bit, arcum suum tetendit & parauit illum. Nisi quis re-
natus fuerit ex aqua & Spiritu, non potest videre re-
gnum dei. Qui bona egerunt ibunt in uitam æternam,
qui uero mala in ignem æternum,* with suche other
like, if the people perishe for lacke of vnderstan-
ding of þ warning, he is a murderer, a thefe
and a wolfe. Answere me I praye you what
better are the parishoners for hearing of it
which they vnderstande not. Dean. Thoughe
the people vnderstande not the scripture in
latine, yet God vnderstandeth it, and so they
please him therwith, as saint Paul saith. i.
Corin. xiiij. he þ speaketh in a tonge, he spea-
keth not vnto men, but vnto God, for no man
heareth but in sprite he speaketh mysteries.
Lo here saint Paul aloweth that a bishop or a
pastor shold speake vnto God in a straunge
tonge, for so is the worde, tonge, taken there,
which thinge ye seme to deny whiles ye call
them Wolues and false Prophetes, þ speake
vnto God in a straunge tonge. Hunter. It is
true that he that speaketh in a straige tonge,
speaketh vnto God, & I graunt also that S.
Paul doth not condemne straige tonges, but
ye can not prove therby that a persone that
speaketh in a straunge tonge, is therby dis-
charged

charged fr̄d preaching, and declaring of the
wyll of God vnto the people, as for the tonges, I loue them as well as any latine rea-
ding sacrificer in Englannde doth, & I thinke
that I haue studied the tonges as muche, as
ye haue, and can parauenture speake as ma-
ny speches as you can, therfore I would ye
should not thinke that I do despise straunge
tonges, for they are the gyfte of þ holy gosse.
But I saye vnto you that the tonges are not
so necessary vnto the cōgregation, as the de-
claring of scripture is, and that tonges are
not to be alowed in the churche, except they
be declared openly: and that they vnapoun-
ded do no good at all vnto the congregation
(although he that wil pray secretly in a tong
may do it wel enough) this shal I proue you
by the same chapter, out of which you aleged
your auctorite. Saint Paule saith, he that
prophesieth, that is, (he that expoundeth the
Scripture) speaketh bylding or edification
vnto the people, exhorting and conforting, he
that speaketh in a straunge tongue, bildeth or
profiteth him selfe, but he that preacheth bil-
deth and profiteth the congregation. Out of
the which wordes of Paule, I gather plain-
ly, that he that readeth latine in the English
churche, doth profit no man but him selfe, &
so might as well kepe him at home in his
chamber, for any good that he doth in the
church

churche, vnto Englishe men, that vnderstād
no latine, as to come and reade any latine
there. Are not these readers of latine worthy
to haue suche great liuinges as they hauez?
I gather also that expounding of the scrip-
ture, or preaching of Goddes worde, is the
more excellent office and worke in Christes
churche thē reading is, then how shal a prest
be excused from doyng the greater by doinge
of the lesse? & yet the lesse wherof we speake,
is not required of God at al in his churche,
although the latine Pope requireth þ al they
that are members of his Latine and Romish
churche with him, and namely al the prestes
after his order, shoulde onely reade Latine in
the churche, in a remembrance that he is head
of al them that reade latine in the churche, &
that he was the in bringer of latine into all
this parte of Europa. The same Paule sayth
also, I wil that ye al speake with tonges, but
yet more that ye should prophecie or declare
the scripture, for he is greater that propheci-
eth, then he that speaketh in tonges, excepte
he expound, that the churche maye take some
profit therby. &c. Yf a trumpet geue an vncer-
taine sound, who shall make him selfe ready
to fight? Euē so likewise except ye geue forth
& speche that betokeneth something: how shal
it be vnderstande that is said? &c. As ofte as
ye come together, every one of you hath his
tonge

tonge, he hath his learning, he hath his re-
uelation, he hath his interpretation. Let all
thinges be done to the profit of the churche,
whether a man speaketh in tonges, let it be
done by two or thre at the vttermost & that
one after another, and let one expound or de-
clare, if there be no expounder, let him holde
his peace in the churche, but let him speake
to him selfe, and to God. These wordes are
not only Paules, but also the holy Ghostes
wordes, then if ye wil beleue the holy Ghost,
no man ought to speake in any straunge tongue,
except one interprete or expounde it that is
read or spoken, wherupon it foloweth, that
all the prestes in Englande, that reade latine
in the Englishe churche, whiche vnderstan-
deth no latine if they expounde not the same
break the open comandement of God. Is
it now like that god wil allow latine reading
of vnlearned prestes without any expounding
of it that is read in an Englishe Church, for
his seruice, and a good worke, whiche he ex-
pressedly forbiddeth his owne selfe in expre-
sed wordes? I for my parte trwce nay. And
where as ye saye that though the comon peo-
ple vnderstandeth no latine, that God vnder-
standeth it well enoughe, meaning thereby
that it is not necessary that the people should
vnderstande it that is red in the churche, so
that God vnderstande it: I axe you whether
all

all that the prest readeth in the churche, is
said vnto God alone, or to the people alone.
Yf all be said vnto the people alone, then is
all the labour loste that is bestowed in spea-
king of latine vnto them that vnderstande
none. Or if part be spokē vnto the unlearned
people, that parte is also loste. Yf that al that
is red in the church be said vnto God (as ye
seme to meane. Where as ye saye that God
vnderstandeth latine wel enough, though þ
people vnderstande it not) then saye the pre-
stes vnto God all these saynges: Postula a me
et dabo tibi gentes hæreditatem tuam, seruite domino,
in timore, apprehendite disciplinam ne quando irascatur
Dominus et pereatis de via iusta. Irascimini et nolite
peccare, sacrificare sacrificium iusticie et sperate in Do-
mino, nisi cōuersi fueritis, gladium uibravit et parauit
illud, non occides, non committes adulterium, ne iuretis
omnino. Vae uobis qui saturati estis, quia esuriens, Vae
uobis cum laudauerint uos omnes homines, paenitentiam
agite, appropinquabit regnum cœlorum.

Yf the prestes say these saynges vnto God,
is not this a prety preaching, or rather pra-
ting vnto almighty God. Yf they saye them
in latine vnto unlearned men, they are never
the better, for hearing of those wordes that
they vnderstande not, and so alwayes the las-
bour of the prest is loste whether he exhorte
God to holines, in a tonge that he vnderstan-
deth, or he exhorteth men to vertuousnes, by
speaking of latine to them, which vnderstande

not one worde of latine, and therfore take no profit therby, therfore your reading of latine to God, helpeth nothing the congregation.

BPS Where as you saye that your bishops which
^{Chanc} are Chauncelers, Amners, and secular counsellers, are as well occupied as our pratinge preachers are, I thinke that ye dishonest the
Ld^t order of Elders, and their office also, & speake openly against the scripture, for Christe saide that Mary chused the better parte, whiche was occupied about þ worde, then Martha did, whiche was occupied in wordly maters, then your bishoppes beyng occupied aboute worldly matters, are not so wel occupied as our preachers are which prate not but preache the true worde of God, as no messenger is able to proue the contrary. Wherfore I maruell that ye dishonest them with suche a terme, when as ye can not proue that ye lay vnto their charges. As for your Amners it is plaine that they occupie but the office of a Deacon, whiche is not to be compared to the office of an Elder and preacher, and as for the other offices, God neuer comauded any bishop to be occupied withall. Thinke you that vpon the day of Jugement, whē Christ shall saye vnto the bissops: why have ye suffered my flocke to perishe for lack of feeding, that he will approue and allowe these excusacions, I was an Embassadour, I was a Chaunc

Chaunceler, I was a Cousellour, I was an
Amner, or the Ringes Chaplaine, and thers
fore I could not tend my flocke: I thinke nay
Because almighty God sayeth: if he comand
the shepherde to tell the wicked his wayes, if
he do not, that he will require the bloud of þ
wicked that perishe of the dum prelates hand
though they be never so well occupied in o-
ther worldly thinges as the worlde iugeth.
Dean. Although all the bishoppes and prestes
that preache not, were false prophetes (which
I wil not graunt you) yet because a great no-
bre of the bishoppes, and many persones &
vicares preache, all the prelates and prestes
of Englande be not wolues, and false pro-
phetes, as ye seemed a litle while ago to hold
when as you sayd that all the masse prestes
in England were wolues. Hunter. Who can
make him se, that will nedes be blinde, I
haue brought reasons argumentes and au-
ctorites enough to proue that they ar al false
prophetes and wolues, and ye can make no
answere vnto them, and for all that ye will
not consent vnto the trueth. As for youre bi-
shoppes and parsons that preache (which ar
very ferre in comparison of the vnpreachinge
nombre) I say that their preachinges which
they preache, deliuer them not frō the righte
names of Wolues, but muche more make
them wolues, for he is not onely a false pro-

D.J. phere

phete, that cōmeth into the shēpfolde vnsent,
or if he be sent, preacheth not, but also he is
a false prophete that preacheth other lerning
vnto Goddes people, then God hath cōmaun-
ded him to preache, as are all the ordinances
statutes and lawes of men, which ether cō-
ferte men, where as God comforteth not, or
discorageth men, where as God discorageth
not, and this wil I proue by diuers oþre pla-
ces of the scripture. Deut.18. Yf any arrogāt
prophete wil speake in my name, those thin-
ges that I cōmaunded him not to speake, or
in the name of other goddes, he shalbe slaine
Hier. xiiij. the prophetes prophecie falsly in
my name, I sent them not, I commaunded
thē not, nether haue I spoken vnto thē, they
prophecie vnto you a false vision, a disceitful
prophecie, and the disceiuing of their owne
hertes. Hier. xxiij. Ye shal not heare the wor-
des of the prophetes, which prophecie vnto
you, and make you fooles, and speake it that
they se in their harte, and not it that cōmeth
out of the mouth of the Lorde, I haue herde
what the prophetes, propheciyng lyes in my
name, saye, they saye we haue dreamed we
haue dreamed. How long shal this be in the
hartes of the prophetes, to prophecie a lye, to
prophecie the deceit of their harter whose
drift is to this ende that they maye driue my
people to forget my name, by the meanes of
their

their dreames, which every man telleth vnto his neighbour, euē so as their fathers forgot my name thorowe Baal. Wherfore he þ hath a dreame, let him tel it as a dreame, and he that hathe my worde let him speake my worde faithfully, for what hath chaffe to do with wheate. Ezechiel.xiii. Sonne of Man, prophecie against the prophetes of Israel which prophecie, and saye vnto them whiche prophecie out of their owne harte, heare the worde of the Lorde, so saith the Lorde God, wo be vnto the foolyshe prophetes which followe their owne spirite, when as they haue sene nothinge. O Israel, thy prophetes are made like foxes in þ wildernes, ye haue not gone vp vnto the burstinges, nether haue ye made an hedge for the house of Israel that ye might stande in the battaile in the daye of the Lorde, they haue sene vanitie, and lying prophesie, saying the Lorde hath said, when as the Lord sent them not. Haue ye not sene a vayne vision, and haue ye not spoken a lyng prophecie, saying, the Lorde saith, when as I haue not spoke. Ezech. xxiiij. The prophetes daube the Princes with a folyshe cruste, that is to wete seing vaine thinges, and prophesieng a lye vnto them, saying, So saith the Lorde God. When as for all that, þ Lorde hath spoken nothing, now haue I proued, by the written word of God, that al they whiche
D. ii. speake

speake any thinge, that God hath not comē
maunded them to speake, and preache any
thinge that, that hath not comēd out of God
des mouth, are all false prophetes. But the
~~Wulfric~~ Wolfe of Winchester, the loyterer of Lon-
don, the dreamer of Durram, & al they that
~~Lond~~ In their preachinges saye that it is vnlawful
for bishoppes or prestes to haue wiues,
say that it is not lawfull to eate fleshe in Lent by
the lawe of God, that a prest ought to haue a
shauen crowne, a syde gowne, an Albe and
vestiment vpon him when he ministreth the
Lordes Supper, that a bishop is higher then
a prest or elder by þ lawe of God, that there
ought to be Images, Vulters, Crosses, Can-
dels, Censures, Holye water, Holy breade,
Palmes, singinge of Latine in the Churche,
where the people vnderstandeth no Latine,
that Saintes ought to be called vpō, that we
can helpe the dead with our praiers, þ there
is no bread and wine in the supper, after the
prest haue said these. v. wordes, *Hoc est corpus
meum*, that no man ought to be a minister, ex-
cept he be subdeacon, and deacon before, and
therwith haue received benet and collet, and
that no man ought to be admitted vnto the
order of a subdeacon, deacon, or els an elder
or prest, except he vowe chastite before: prea-
che and say those thinegs, which God never
comaunded them to saye. Therfore I gather
that

that they are all false prophetes, and therfore
Wolues, (because as I said before) a false
prophete & a wolfe are all one, Dean. I thinke
they are not so slenderly learned, but they be
able to proue, that god hath cōmaunded thē
to save al these thinges which ye haue reher-
sed, Hunter. If they can proue by the scripture
that god cōmaunded them to save & preache
the aboue named thinges, doubtles they haue
other scripture then we haue. But I knowe
that they can not proue by the written word
of god, that god gaue them any cōmaunde-
ment to say and preache these thinges, ther-
fore I wil cal thē false prophetes, vntil they
can shewe their cōmission, that god hath cō-
maunded them to preache suche doctrine.

Dean. What will ye do, if they can proue that
they had cōmission of god to preache so ?
Hunter. I wil cry them mercy, and knowlege
that I haue erred. But because me thinke ye
wil not beleue that they are false prophetes
for all my argumentes & places of scripture
alleged, I will allege an other propertie or
two of a false prophete which they geue, and
they are these. To be earnest in setting out of
their owne doctrine and to be cold in setting
forth of goddes expressed cōmaundement, &
to breake goddes cōmaundement, that their
tradition or ordinaunce, might be aduaised
or set vp, to threaten great pomishmet, where

D,ij. as

as god threatneth none , & to discorage men
from it, that god hath earnestly cōmaunded,
and to flatter great men , and to suffer them
to do what they list , & so to maintaine them
in their wickednes , are the properties of a
false prophete. And that these are the proper
ties of a false prophete, I wil proue it by dia
uers open places of the scripture. Christe in
the .xv. of Mathew, laieth vnto the Pharises
charge which were false prophets, that they
were so earnest in setting forth , & in kepinge
of their owne traditions and ordinaunces,
that they not onely not cared for the cōmaun
dement of God, but also brake the cōmaunde
mentes of God, that their traditiōs myghte
be set forth and kept of all men. The wordes
of Christ are these: wherfore breake ye the cō
maundementes of God, for your tradition,
they worship me in vaine, that teache lernin
ges, which are the cōmaundementes of men
Marke in the .vij. Chapter reherseth Chri
stes sayng thus: ye leauue the cōmaundement
of God, and kepe the ordinaunce of men, as
wasshinges of cuppes, and pottes, and ma
ny other thinges do ye, like vnto these. Ye
caste well awaye the commaundementes of
God, that ye may set vp your tradicion.
The bishoppes of Englannde , and the prea
chers there now, specially they that are in au
torite , cōmaunde the people to crepe vnto
the

vnto the Crosse, to take holy watter and holy
bread, to wear bedes, to go in procession, to
heare messe, to heare mattins and euensong
in a tonge that they vnderstand not, to set vp
candels, to lift vp their handes to bread and
wine, to pray to saintes, to pray for the dead
to heare the piping of the organes, & preche
not the worde of God, nether exhorte þ peo-
ple to worship God in spirite and truthe, in
comanding and preaching of these, they are
very earnest, but slowe in setting forthe the
wil and expressed comandement of God,
They require these so earnestly of the people,
and ponishe them so sore that breake these,
that they compell them to breake the open com-
maundementes of God, that these maye be
Kept. Euery holy daie when as the worde of
God shold be preached, and the right Sup-
per of the Lorde shold be receiued, whē the
congregacion shoulde pray together in a com-
mon tonge, these can not be exercised for the
infinite nomber of popishe toyes, and trifles
which Gardiner, with his garison, haue of
late by open tirany, against the Ringes lawe
and Goddes worde violentlye thurst vnto
the church before the Ringes lawe was abro-
gated. Ezechiel also in the .xiiij. chapter wi-
teth thus of false prophetes, which flatter þ
people and tell them not of their faultes.
Because ye haue spoke vanite, and haue scie-

D.ijij. a lye

wlye, therfore beholde, I the Lord God am
against you, and my hand shalbe against the
prophets whiche se vaine thinges, and pro-
pheticie lyes. They shall not be in the secret of
my people, and they shall not be written in
the nomber of the house of Israel, nether
shall they come into the land of Israel, and
ye shall know that I am the lord god. Now
for as muche as they haue begiled my peo-
ple, saying peace, when as there is no peace,
and when as the people bildeth the wal, and
they with their daubinge couer it with a
noughtry crust, tel them that couer it with an
vnprofitable crust, that it shall fall. I will o-
uerthrowe the wall which ye haue pergeted
and couered with a noughty crust & I will
dashe it to the grounde. And thou Sonne of
man set thy face against þ thy doughters of thy
people (lo there were then as wel she wolues
as he) whiche prophecie out of their owne
hart, and prophecie against them and saye,
thus sayeth the Lord God. Wo be vnto þ
that sewe Cusshons vnder al elbowes of ha-
des, and make bolsters for the heades of eue-
ry stature, to hunt for the soules of my peo-
ple, that ye may catch them, and shall ye quie-
ten the soules of the people that come vnto
þou. Ye haue dishonoured me before my peo-
ple, for a handfull of Barley, and lompes of
breade, to kill soules whiche ye ought not to

þyl, & to quickē soules to whom ye ought not
to promise life , ye haue made sad & sorow-
ful the hart of the righteous with a lye, whē
as I made him not sory, and haue strengthe-
ned the handes of the wicked that he might
not returne frō his euel waye, that he might
be saued aliuie. These are þ wordes of God
in Ezechiel wherby he describeth one kinde
of false prophets, and these wordes do agre
with the maners of the bishoppes of Eng-
lande, therfore they are false prophetes. The
bishoppes and messaiyng prestes of Eng-
lande deceyue the people by saiying that ther
is peace, when as there is none, whē as they
saye that God is not angry with the people,
that nether heareth the worde of God, ne-
ther prayeth with the harte in the common
place apointed for prayer, and sayeth it is suf-
ficient if they heare messe & mattins, though
the two other thinges be not done. Almigh-
ty God requireth that there shoulde be no
beggers amongst his people, he requireth
that no man shall put awaye his wife, except
it be for fornicacion , that no man shall take
the name of God in vayne, that ruelers shall
not polle and pill their subiectes, that no man
shall banquet excessively, and be dronken, that
no man shall do it that is the cause & grounde
of euel, as are dicing and carding for money
and such daunsinge as is occupied in great
mens

mens houses & other places also, wherpon
foloweth wantonnes and lecherye. But the
contrary is occupied, and their diocesanies &
parishioners are a walle wherin al these fau-
tes be, þ are contrary to the wil of God. And
yet they preache not against them, nether go
they aboute to amend it that is faultie in the
walle, but daube and parget ouer the walle
with Messes, Diriges, Letanies, reading
without any profit, creeping vnto Crosses, of-
fering vnto Idoles, with Auricular confess-
sion, with eating of fishe vpon the friday, &
in Lent, and suche other painted poperie, the
people being decked with this painted pope-
rye, lofed not to amende their lyues, but thin-
king that they are in peace with God, occu-
pied their accustomed nougtnies, and at
length come into euerlasting dampnation. ;
When as the collection and gathering was
of late for the pouertie, the papistes thorowe
out all Englannde coulde not be broughte to
geue the fourth part vnto the poore, that the
gospellers gaue, belike because they thought
that they were discharged from geuing of al-
mes, if they kept some money behinde for the
prestes, that should within a shorte while, in
the longe lofed for daye, say messe and singe
for them, these men were so pergetted with
popistrie, and with the outward shewe of ho-
liness, that they thought them selues no more
bound

bound to geue any sufficiēt almes according
vnto the scripture. But what meruell is it if
the cōmon people thinke thus when of late a
certaine papist in an opē sermone, began eas
nestlye to speake against the almes house,
which was bilded and founded by the libe
ralite of the citeyins of the noble citie of Lon
don. Whē as Tunstal, Gardiner, Stokeslay^{tunstal}
and the reste of the papistes bare the swinge^{gar}
vnder king Henry the eyght, they suffred the ^{duar}
Ringe and diuers Lordes of the realme to ^{stok}
put awaye and take as many wifes as they ^{gely}
liste, without any correccion or admonition.

Yf that they had done their dutie, the vertuous lady Anne of Cleue, had never bene de^{downd}
uorced and put away from the kinge her law^f full husband. There were. iiiij. lordes in Eng^{dox}
lande, that put away their wifes, not for fornication, but because they lised hores better.
Two were in Somerset shire and one in Northfolke, besides that a knyght in Somer^{Noy}
set shire dyd the like. Where as the liberalite
of our fathers had geuen muche goodes lan
des and riches to abbayes that continual al
mes shoulde be exercised there, & preachinge
be maintained, King Henry the eight, with
his couetous counsell (whiche smarted after
warde for their so doing) stoke all the goodes
of the abbayes which belongeth for a greate
parte as well vnto Christes churche, as the
halfe

halfe of the goodes of Ananias belōged vnto the holy gospe after that he had promised them vnto the churche & spoiled the churche and hole realme miserably after suche a fashion, that all the hole realme smarteth for it vnto this daye. The bishoppes and popishe clergie sewed cussions and bolsters vnder þ Ringe and counsels elbowes & heades win King at these shameful dedes, not caring how matrimony were defaced and broken, howe the hole churche were spoiled, so that they might haue their pompus state to continue, so that they might haue the messe, with the euel fauoured heape of popishe traditions mainteyned and stablished. The same Ringe spoiled againe all honestie and goddes forbid, all the bishoppes and parsons of Englande of the first fruites of their benefices, when they entred first into their offices, and toke awaye the tenth parte of the liuing of every minister, thorowe out the hole realme, for euer. Were not these worthy watchmen? Nay were not these dumme dogges? Were not these good shepherdes, that suffer Christes flocke thus so many wayes to be robbed and spoiled? Preached Gardiner, Tunstall, and suche messemōgers peace vnto the king with God or warre? peace. And at this daye many great men are in the court, and out of the court, which miserably oppresse their tēnances

nances

nantes, dice and carde, kepe hores & swere
abominably, & defile themselues with glout-
tony and dronkenes, pride and with þ soule
vice of couetousnes. But who speaketh a-
gainst these vices: no body that I can heare
tel of. Therfore by their silence and holding
of their peace, they sewe cussions vnder their
elbowes, and make bolsters vnder their heas-
des, and for lacke of warninge, quicken these
whome they ought to haue killed, with the
two edged swerde called the lawe, and they
haue killed and condemned them that were
righteous, for eating of fleshe on the fridaye,
and for breaking of such trifling toyes of the
Popes making whom they ought not to ha-
ue discouraged and killed, but rather comfor-
ted with the Gospel and glad tidinges that
Christ brought into the worlde. They haue
two thinges which do as muche harme for
maintenance of mischiefe as euer any sentu-
ary did in Englannde, the one is called the
Messe, and the other is called Auricular co=
fession. He that is an horemonger, a robber, a
tyran, a comon piller of the people, a con-
fous churle, a dicer, a carder, a blasphemer.
or to be short, what so euer he be, or what so
euer office or sinne he do, if he flye vnto these
sanctuaries he recompreth him selfe free fro
all ponishmēt of God, and is alorwed of our
bishoppes for a good and catholike man. Di-
uers

uers prestes haue confessed to me , that they
haue bene hore maisters , & that they thought
that by the merites of the messe , & by the tel-
ling of their fautes vnto their brethren , that
their sinnes were taken awaie , and that after
warde (as they had bene sure of sanctuarye
and of a souerain triacle) fell to their olde fo-
lye againe , and tasted of the perilous poison
of fornication . I report me now to all honest
men whether our bishoppes haue the afore-
named properties , whiche God refeneth in
Ezechiel to be the properties of false prophe-
tes or no . I reporte me also to all them that
are not sworne bondmen & slaues vnto Gar-
diner & his garison , whether this texte writ-
ten in the .xxij. of Ezechiel agreeth vnto these
aboue named bishoppes or no . The princes
which are in the middes of Jerusalē , are as
wolues snatching vnto their praies to shede
bloud and tokil soules , and couetously folow
after aduantage , the prophetes daubed them
with an unprofitable cruste , that was vntem-
pered , seing vaine thinges , and prophesiynge
vnto them lies , saiyng thus saieth the Lorde ,
when as the Lorde hath spoken nothyng .
But lest I shold condēne these for false pro-
phetes without any cause , I will shewe you
iii. other properties which belōg vnto a false
prophete , whiche all , thre I shall finde out
in our mesſaiyng sacrificers , and in their fa-
theres

thers the bishoppes. Say in the. lv. chapter,
reherseth couetousnes after this maner am-
onge the properties of a false prophete.

Those dogges are wonderfullly couetous, &
they can neuer be filled, and the pastores can
vnderstande nothing, and euery man lofeth
after his owne aduantage. Luke in the. xvi.
chapter calleth þ pharises, whiche were false
prophetes, couetous, nowe let vs se whether
our prelates are couetous or no. The greatest
wolfe in Welles (þ wolfe is of Winchesters
comissioners) hath one benefice in Golder-
nes and two in Somerset shire, he is Reside-
tiari both in Bristol and Welles, and hath
iii. prebedes, one in Welles, one in Bristol,
and one in Salisbury, and paraduenture he
hath mo. Suche as this mā is, may be fōude
amonge the messemongers, a great sort mo,
whome I knowe not, because I am little in
the compayne of suche couetous carles that
will neuer be satisfied. Diuers Deans, pro-
uostes, Chaunters, Subchaunters, Chau-
celours, and some bishops, are so conetous &
desirous to se golde, in their dayes that they
conuey out of their successoures handes, the
beste parte of the liuinges that shoulde come
vnto their successoures, vnto their fynffolke,
and vnto them that will geue most for them.

Vase of Exeter hath so gredely desired mo-
ney and frendship, that he conueied all the busi-
hole

hole bishoprike away, from his successours,
Bonyngt. ccc.li. Boner of London, because he
would haue something in hande in his lyfe
tyme, hath chapped and chaunged away, no
male parte of his wodes, about London and
certain other comodities, belonging to hys
bishoprike in London, or els there are lyers.
Gardiner of Winchester is not cōtent with
his bishoprike, whiche if he haue it hole, is
worth at the leſt ijerely. iiiij. thouſande mar-
kes. But to helpe to fyll his vnsatiable bag-
ges, to encrease his glorye, & to ſet forth his
heresie muſte mdes haue the chauncelership
of Englande alſo. The hole rable of papiftes
thorow out al the realme, is ſo couetous, that
ye ſhal very ſeldome finde any in al Englād,
that is a rightshapen papift, but he hath thre
or fourē honest mennes liuinges. As for glo-
tony, which Eſay in the. xxviiij. and, lvi. & Eze-
chiel in the. xiii. and. xxxiii. and Paule to the
Romains the. vi. and to the Philippiās the
iii. among all other properties of false pro-
phetes, reherseth as one not of the leſte: may
be founde a thinge dayly occupied in the ca-
thedrall churches, where as the Canonnes
for a great parte do nothinge els but ſerue
their bellies. Loke vpon their chefes & vpon
their great panches, and ye ſhall finde that
they ſerue their God the belly, very faithfully
A man that lofeth verye well vpon Boner,
would

would thinke that he is not behynd with his
parte. An other propertie of a false prophete
is to be cruel and bloudthursty, as Jeremy
in the. xxij. and Ezechiel in the. xxiij. chapter
dorh beare witnes. Haue our prelates no-
thing to do with murder: I thinke if we wil
examine them well, we shall finde them so
bloudthurstye that for that propertie alone,
they might not vnworthely be called wolues
and false prophetes. for besides that they kil
the soules of their parishioners and diocesa-
nes, ether for lacke of the worde of God, or
els with the poisoned breade of heresie and
papistrie, they kill divers other wayes, as in
backbiting, beliyng and slandering of the true
preachers, and in killing the bodies of the sa-
me. The Clergy of Englande killed Bilney,^{Bilne.}
Baynā, Bayfeld, and Antony Person, Mes-
tēs Lambert and Philips, with many other
whose names come not nowe to my remem-
brance. But the Wolfe of Winchester, for
his part alone, killed Barnes, Jerom, & Gar-^{Dan.}
ret. The citie of London, the townes of Col-
gester, Braintre, & Chensfurth, can tell howe
many his felowe bloudye Boner haib killed.
And nowe of late these olde murdering wol-
ues whicb haue ben a great whyle hogry in
their dennes: when as they are broke lose (e-
uen as great masties do more harme than ar
commonly tied, when as they breake lose, then
E.j. other

other do that cōmonly rōue abrod at liberty)
haue killed a great sorte in their mindes and
desiers, and haue casten them into prison, þ
they may fil them in dede, as they haue fil-
led them in thought, for if the casting of them
into prison alone might haue killed thē, ther
had none of theym al ben alyue at this tyme,
(as perchaunce some shall perishe for colde &
lacke of good keping.) But because the prisō
can not fil them all, as their desire is, they lay
sedition and treason vnto their charges, that
they maye dispatche them the soner that way
as the olde prestes and pharises handeled
Christ and his Apostles after him. for when
as the magistrates would not kill them for
heresie and false doctrine, the bloudy wolues
layed seditiō and treason vnto their charges,
as our wolues do at this tyme. Nowe when
as Steuen Gardiner, and Edmond Bonar,
with the other nomber of bloudshedding bi-
shoppes and prestes, haue the very same pro-
perties, that the olde false prophetes, & wor-
riyng wolues had, I se no cause but I maye
lawfully call them wolues. Dean. The moste
parte of the places, which ye haue alleged as
yet, are taken out of the olde testamēt, which
semeth not to be of suche force now in the ty-
me of the newe testament, as they might be
that are taken out of the newe testament, be-
cause the olde testament speakeþ many thin-
ges

ges in figures and tropes, which are harde
to vnderstande, when as the newe testament
declarereth the olde, and speaketh all thinges
without figures, wherfore if ye will proue a-
ny thinge substantially, ye muste proue it by
the newe testament and not by the olde. Also
the bishoppes haue not killed them that ye
speake of, but the magistrates and the kynges
officers. *Huter.* Yf that y^e alleging of the new
testament, will bringe you to the light of the
trueth I wil allegre it more largely, not with-
standing, that I alleged no trope nor figures,
out of the olde testament but mo:all lawes
which shal endure for euer. Also I haue alle-
ged diuers places out of the new testament,
wherofeuen but one alone, had bene suffici-
ent enough to haue gotten credence, so: that
thinge that I desired to be beleued in. But
to proue it fully that I haue taken in hande
to proue: I shall proue that Gardiner the bi-
shop of Winchester, and all his felowes of
that order that he is of, haue the properties
of y^e false prophetes that are spoken of in the
newe testament. Christ in the. viij. of Matheu
saith, that false prophetes go in lambes clo-
thing, and inwarde are rauening Wolues.
The messemongers of Englannde go in ske-
pes clothing, that is, they shewe great holis-
nes in their outward apparel, they haue. iiiij
cornered cappes, to signifie that they go Est,

E. q. West,

West, North, and South, to preache Gods
worde (howbeit their fourre corners maye as
well signifie that they haue destroyed p.iiiij.
Euangelistes, and in the stede of them set vp
their owne traditions) they haue shauē crow-
nes, to signifie that their minde is in heuen,
and that they care for no worldly thinge.
They haue syde gownes and them cōmonly
blacke, which betoken sadness of maners, and
mortifiyng of their fleshe, they haue tippets
about their neckes, to betoken that they haue
taken vpon them the yoke of chastitie. They

^{aa}
^{chol}
^{sur}
^{pcc} wear whyt Rachetes and surplesses, some-
time aboue their other clothes, to signifie the
simplicite of a lambe, and the innocencye of
the same. But I haue proued before that in-
wardly they are rauening wolues, therfore
these are the false prophetes, that Christ bad
vs beware of. Mattheu the xv. and Marke
the seventh declare that the propertie of the
pharises which were false prophetes, is to
set vp their owne traditions, and therby to
breake and treade downe the cōmaundement
of God, which thing I haue proued already
that our bishoppes and prestes bothe haue
done, and yet do still. Christ in the x. of John
maketh all them theues and murdererers that
ar not sent by him but come in another way.
I haue proued alredy that all the vnlearned
persones in England, came in another way
ther

then by Christ. And now I say that al y^e only
messesaying prestes in Englande and that
this kinde of elders, prestes or apostles, whi-
che take vpon them to be higher in dignitie,
then their felowe prestes and apostles, and
exercise lordship ouer them, are not sente of
Christ, who made not one apostle abone ano-
ther, but gaue them all like auctorite as the
gospels in diuers places beare witnes, na-
mely Mathew the. xviij. and .xx. Marke the
ix. and .x. Luke the. xxiij. & in diuers other pla-
ces. Where haue the messesaiyng prestes a-
ny worde in the newe Testament, wherwith
they are able to proue that they are sente of
Christ: no where, I warrant you in all the
newe Testament. The newe Testament is in
all places against this kinde of presthode.
Then when as nether the messeprestes ne-
ther the proude lordly bishoppes are sente of
Christ, it foloweth that they are theues and
robbers, and so false prophetes and wolues.
Christ in the. xxiij. of Mathew describinge
the false prophetes that shoulde come in the
ende of the worlde, sayeth that they will
saye, that Christe is here, and Christe is
there, that is in this pix and in that pix, in
this bread and in that bread, and so do Gar-
diner with all his sacramentari sacrificers.
Therefore they are false prophetes that Christ
prophecie of, that shoulde come in the end of
Euij. the

the worlde. Paul where as he prophesieth in
the former Epistle to Timothe, of the false
prophetes that shoulde come in the later ty-
mes of the worlde, sheweth two notable pro-
perties, wherby they maye be knowen. The
former is, that they shoulde forbid mariage,
and the second is to forbid certayne kinds of
meats, that god never forbade, these two pro-
perties haue they now, whom I call wolues
and false prophetes, for gardiner and his fel-
lowe Bonar, will alowe no man to be an el-
der in Christes churche, excepte he firste for-
swere mariage, or make a solemne vow that
he wil never mary. As for the forbidding of
certayne meates, at certayne tymes, euery man
knoweth that they forbid more earnestly the
eating of certayne meates, at certayne times,
then they forbyd swearing or fo:swearing, &
single fornicatio, and that they ponishe moze
greuously him that eateth fleshe in Lent, then
him that defileth a manes doughter, or blas-
phemeth the name of God. Judas in his ex-
pistel describing false prophetes, among di-
uers other propertes, reherseth these thre.
The first is that they ar mocked in their dre-
mes, and defile their fleshe. The seconde is,
that they speake swelling wordes. The third
is, that they wonder and greatly regard per-
sonnes for aduaantage sake. Whether the so-
lemne sorte of wiuelesse sacrificers, are desir-
led

led in their dreames or no, the boies that ma-
feth their beddes, the prestes that hear their
confessions, and the lauanders that wasshe
their shetes, can beare witnes against them.
And yet they wil not vse the lawfull remedy
that godordeined against suche abominable
& stinking defiling of their bodies with the
imagination of actuall lechery, wrought by
the deuel in their dreames. As for proud wor-
des Winchester and his garde of papistes
they want none, for he (as though he had ben
kinge) offered in his owne name, as it was
reported vnto me, pardon vnto maister Lat-
mer, if he would tourne from his religion.

How proude and losty his communication
was to Iuge Bailes, they that were by, and ^{Hysd}
heard his talke can tell. Howe flattering he ^{Judg}
hath ben alwayes, to the noble men, & howe
he hathe regarded persones for aduauntage
sake, all they knowe well enough, that haue
sene a great nombre of gentilmens sonnes,
knightes sonnes, and lordes sonnes, wych
him in seruice at one time. Now haue I pro-
ued by the open texte of the newe testament
also that gardiner, with all his garison of
messembling marchates, are wolues, the-
ues, robbers and false prophetes. As tou-
ching that parte of your saying, wherein you
wolde haue excused the bishoppes frō mur-
der, because (as ye saye) they killed not them

that I reckened, but the kinges officers: I say
that if our bishoppes and prestes are not gil-
tie of the bloude of Baynam, Barnes, and
Bayfelde, and the reste that were burnt in
Englande, then were not the scribes, phari-
ses and hye prestes, gyltie of Christes death,
because the secular ruelers put him to death.
Said not the hygh prestes, we may not fy a
ny man, but we haue a lawe, and accordyng
vnto that, he muste dye. The hyghe prestes,
when Pilate asked them what they had to
laye to Christes charge, answered and sayd.
Yf he were not an euell man, we had not de-
livered him vnto thee. After the same maner
the priestes of Englande with their hyred
slaves, gaue vnto the shirife of London ma-
ster Barnes and his felowes, and whē Bar-
nē assed the cause of his death, the shirife
coulde shewe no cause at all, and so myght
haue well sayd as Pilate sayde vnto Christe.
Thy owne contrey men, and hygh prestes,
haue delyuered thee vp vnto me. And the shi-
rife might haue said vnto the hye prestes, I
can fynde no cause of death in him. But the
hye prestes were gyltie of Christes death and
were the murdereris of him, whiles thei said
we haue a lawe and according vnto that he
muste dye. And even so was Steuen Gardi-
ner Edmund Bonar with the reste of þ hye
prestes, of Englande, the killers and murde-
ters

ters of doctor Barnes, and of all them that were burned in England, for holding with Gods holy word, whiles they said that they were heretikes, although the laye men against their willes, were faine to be their tormentors and hangmen. Nowe haue I proued bothe by the newe testament and olde, that all the messeprestes and bishoppes of Englande, are wolues and false prophetes. The same maye be proued also by the poetes and philosophers for they haue the properties that Poetes & Philosophers geue vnto wolues, it is a cōmon prouerbe amōgest learned men, *Homo homini Lupus*, a man is a Wolfe vnto a man, that is one man killeth an other, therefore he that is a killer of his brother, as Gardiner is, may wel be called a wolfe.

The propertie of a Wolfe is, that if a man see the Wolfe afore the Wolfe se the man,
that then a man shall not be dumme.
But if the Wolfe se the man, before the man se the wolfe, thē is the man by þ syght of the wolfe made dum, or at the least so horse, that he can scarcely speake. I reporte me vnto all the honest men in Englande whether that Gardiner, cōming hastely out of the Tower his dene vnloked for, made an hundred men dum or no, within. xiiij, daies: "I sawe him of late but thorow a little hole, for feare that if he had sene me, as I sawe him, he shoulde haue made

made me dum to by casting me into prison,
where as no man could heare my voice as he
handled a great sorte of my brethren of late.
An other propertie of a wolfe is, when he is
mad, (for he is sometime mad as a dogge is)
by his teth to poure into the man that he bi-
teth, the same venum & poison that he hathe,
and if that the man be not healed within a
short while after that he is bitten he becom-
meth as mad as þe wolfe was that bote him,
and playeth the wolfe both in biting and cri-
yng after the maner of a wolfe. The wodde
wolfe of Winchester about. viij. or. ix. yeares

Grome ago, bote with his poisoned teth doctor Cro-
me, and doctor Shaxton, wherof the one do-
ctor Crome, seking remedy betime, was helpt
from the woulissh poison and madnes. But
Shaxton deferring to lōge hath now the sa-
me poison that Gardiner had, and speaketh
as lyke the wolfe of Winchester, as any wolf
in Englande doth, if it be true that I haue
herde tel of late. Therfore I maye call all the
other messemongers in England Woules,
by the newe testament and olde, and Gardi-
uer by the same, a wolfe, and by philosophye
also, both a wolfe, and a wod or a mad wolfe
The Foster. The reasons which ye haue made
(as my thinke well grounded vpon the scri-
pture and naturall reasan) make me beleue
that we haue mo woules in Englande, then
good

good shepherdes. Hunter. If there be so many
wolues, as ye seme to graunt that there are,
when as one wolfe doth more harme then ten
thousand shepe do, me i thinke that ye shoulde
do wisely and well for the cōmon wealth of
Englannde, if ye put vp a bill in the parlia-
ment house, for the destroiyng of þ excedinge
nombre of wolues. There was an act of par-
liament made for the destruction of rootes, Rootes
which destroied the corne, that onely fedde
the body of man. Why shoulde there not now
an acte of parliamēt be made, against the vn-
tollerable nomber of wolues, which not on-
lye burry and supprese the sede of Goddes
worde, and destroy it for a time, wherewith
mānes soule ought to be fed: but also kil mē-
nes bodies by open tyranny. Foster. Let vs
hear your iudgemēt how this matter might
be brought to passe. Hunter. Ye muste in ma-
king an acte for this matter folowe a good
phisitian, which not only, healeth the present
disease that vexeth the sick man, but after that
he hath healed him, geueth counsell and ap-
pointeth him a diet, as if he will kepe it, the
sick shall not fall in his olde disease againe.
Euen so muste you playe the phisicians vnto
your mother the cōmon welthe of Englannde,
ye must not only deliuer Englannde of these
wolues that ye haue nowe, but also prouide
that whē as these are gone, there ryse no mo-

of

of þ same sorte in their places afterwardes .
Foster. Howe would ye ryd the realme of all
þeser:would ye kill them al, or bannishe them
out of the lande:Hunter. I woulde not kill thē,
aloughc I knowe well that some of them
woulde kill me. But me thinke it were well
done, first to put al the popishe bishoppes of
England downe, & to assaye if al these þ are
now woules, both bishoppes & other, myght
be brought to be right sheperdes . Those þ
moule be right sheperdes , I woulde þ
they shoulde cōtinue in the office of sheper-
des, and that they shoulde be muche made of,
& haue their livinges increased, if they were
not great enough. But I woulde on the other
parte, that all they, that will not parte frome
their woluißhnesse, shoulde ether be banished
out of the realme or els that all their tethe
shoulde be pulled out , and put out of office ,
and casten into the tower , lest they shoulde do
any more harme abrode.Foster. But when as
all these are ether banished , or els put out of
office, and put vp in cages howe wil ye pro-
vide that we shall haue no mo woules in tys-
me to come.Hunter. First ye must prouide that
scoles there be mo scoles in Englande, & that there
be better prouision for the vniuersities , that
the realme may haue enough scolers that ar
learned to make sheperdes of. And thē must
ye prouide thorowe out all Englande, that
every parson and vicare, haue an honeste ly-

wing, able to finde an honest man. Or els a
well learned man, which hath cost his father
and other frendes very muche money, & hath
taken longe and great paine for his lerning,
will leuer be a curtier, or a carter, the a poore
beggerly person or vicar, & not to haue wher
with to bye him bookes, and to finde him and
his householde withal. Foster. How is it posse
sible to bring it to passe, that in euery parische
in England, shalbe liuing enough, for all the
shepherdes that are there? And if there be
not sufficient lyuinges in all places for the
pastores, then after your reasoning there shal
alwaies some wolues remaine, namely ther,
wher as (as it were in a wildernes) the shep
herdes which shoulde driue awaye the wol
ues, can get no living. Hunter. This maye be
brought to passe thus. Let al the Parsonages
& Vicarages, & all pensions and other lyke
thinges, which at any tyme haue beloged to
any parische churche are now taken away, by
what so euer meanes, be restored vnto the
parische churches againe, that þ pastores mat
haue to lyue on, whether they be in gentle
mens handes, or bishoppes, or belonge vnto
Cathedrall churches, or belonge to þ Quene
or to any other Person within the realme of
Englannde, or Irelannde. And if this woulde
not serue, I woulde the fourth parte of þ bi
shoppes lyuinges, shoulde be geue to the pa
stores

stores, to make them vp honest lyuings with
all. Foster. It shalbe more easye to pul out the
mace out of Hercules hande, then to get the
satte parsonages out of their handes, þ haue
them nowe. Hunter. All they þ are right messe
hating gospellers, whiche desie Simonie, &
woulde haue the wolues out of Englannde,
would be glad to depart with suche lyuings,
as they haue bought by ignorauice, not know
yng that the Pope had stolle, nay rather rob
bed and taken by tyranny, all suche lyuinges
from Christes churche, as he hath geuen to
his couled Canones and hodeded papistes,
It wilbe harde to get them out of the messe-
louing gentilmens handes which haue such
an opiniō in the Pope, that they thynke that
he had auctorite to robbe þ pastores of their
lyuinges, and to geue them vnto his carnall
Canonnes, or vnto mumbling Nonkes and
to whome he list. But if these churche rob-
bers (for so I call them that bye that thinge
which they knowe is stollen from Chri-
stes churche, and will not deliuer it vp vnto
the churche againe that whiche they haue
bought and receiued of þ robber the Pope)
wil not restore them againe: let them be com-
pelled thereto by an acte of parliament, or if
ye be to weake in the parliament house to co-
pell them, then let all the reste of the church
excommunicate them, and take the for theves
and

and churche robbers. When as the churche
is restozed vnto her right againe, if that they
that haue the patronages and giftes of bene-
fices, might geue them to whō they list, then
woulde they for money set in molues as they
had wont to do of late, and so were we in as
euel case almost, as we were in before. Ther-
fore all they that haue any patronages or gif-
tes of benefices, must geue them vp vnto the
churches to whome, the presentation & chus-
sing of their pastores doth belonge. For I
rede that this auctorite that gentilmen and
bishoppes haue now, came from the Pope,
who graunted alwayes the gift of the bene-
fice vnto him that ether bylded the churche,
or suffered it to be bylded on his grounde.
In the primatiue churche the hole congrega-
cion chused the pastores, and that by voices,
and sometime by lottes, as ye may se in þ first
of the actes of the Apostles, and in the. xiiij.
In the first of the actes Matthias and Jo-
seph were presented, or set vp by þ hole chur-
che, and Matthias was chosen, by þ fallyng
of the lottes. In the. xiiij. of the actes, the Ap-
ostles with the church made elders in eue-
ry congregacion by voices. And in the pri-
matine churche this maner was long kepte,
as both olde stories, and auncient writters
beare witnes. Foster. The comon sorte of peo-
ple, is a wilde beast with many headeſ, ther-
foſe

fore if the people shold haue the chosyng of
their pastores, we shold not onely haue ma-
ny mad pastores, but somtyme great fighting
Hunter. The cōmon people in dede, whiche is
not indued with the sprite of God, is as it
were a wilde beast with many hedes. But
the comō people which is baptised in the
name of christ, and hath the sprit of god, is
more lik to chuse an honest shephirde, then a
blinde bisshop or couetous carle, that wil let
no man haue the benefice, excepte he paye
muche for it. for God made a promise vnto
the churche and vnto the cōmon people, but
not vnto this bisshop or that bisshop, to this gē
tilman, and that gentilman. When the cōmo
people had the auctorite, and presenting and
chusing of pastores, there were a great deale
of mo, and more honest pastores, then there
hath ben sence that tyme that one bisshop or
one gentilman chused, presented or set vp,
the pastores, or shepherdes as they do nowe
a dayes. To whom was this said? I shalbe
with you vnto the ende of the worlde? The
bisshoppes and gentilmen only: or to the hole
churche? Yf it were made vnto the hole chur-
che then haue not bisshoppes and gentilmen
this promise alone, except they be ioyned
with the churche. Then whan as they be son-
dered and parted from the churche, they ha-
ue not this p:omise of the holy gosse. Where-
fore

fore it is not wonder that we hane so many
euel pastores, wher as ther ar such holy gost
les presenters, chusers and benefice geuers.
But lest there shold be founde many amōg
the Christianes, whiche woulde fleshely after
frendshippe, chuse suche pastores, that were
nought: it were not amisse, after that all the
olde lyuynges were restored, vnto the church
agayne: that in euery parishe, certaine of the
godlyest and wyseſt men, shoulde be chosen
which shold not onely chose and present vp
pastores, to be admitted, but also be ioyned
with tho pastores in excommunicacion, & deaſ-
lyng the almes of the churche, to the pouer-
tie of euery parishe. And I woulde that euery
lytle parishe shoulde haue ſeven ſuche at the
leſte, and every meane churche. xiii. and eue-
rye great churche. xxiiii. If theſe had the ſame
autoritie of chusyng, and preſentyng of paſ-
tores, that nowe biſhoppes and gentilmen
haue: I doute not but that we ſhould haue, &
great deale fewer woolues in the realme the
we nowe haue. Foster. If that ye woulde haue
no ſuche biſhoppes as we nowe haue, & that
all pastores ſhould be a lyke and none aboue
another, when the paſtour is deade, who
ſhall admit the newe paſture to his office, &
who ſhall iudge whether he that the churche
preſenteth be worthy to be allowed or noz.
Hunter. As the Aþoſtles had authoritie to a-

f.i. lowe

lowe and admit Elders in their time, so is
it mete that they that are þ successours of the
Apostles nowe, haue the same auctorite, and
for the auoiding of confusion, and for þ main-
tenance of good order, I woulde that in euer-
y lytle shire in England shold be at þ leste
iiiij. bishoppes, I meane no mittred nor lord-
lye, no racchettred bishoppes, but suche as
shold be chosen out of the rest of the clergie,
euery yere, & not for euer, which shold be ho-
nest learned me, preachers & graduates, if so
many coulde be found. I woulde that these
shold haue authoritie to examin and admit
al the Elders that shalbe set vp, and chosen
thorow out all the hole diocese, and that they
shold haue, all suche authoritie in all mat-
ters of religion, and the ecclesiastical gouer-
nement, as the late lordly and pompose bis-
hoppes had. And specially to admit lawfull
ministers, to depose and put downe nougat-
ty ministers, to examin heretikes, and to ap-
point ponishment, not only for the clergie þ
offendereth, but also for the comon people doz-
yng any offence, worthy any ecclesiastical po-
nishment, reserued alwaies authoritie to ex-
communicate, to every pastore with the elders
of the churche, within his owne parishe, and
that onely for suche matters, as the scripture
woulde that me shold be excommunicated for.

These

These bishoppes muste be chosen by the vo-
ces of all the pastores in the shire, and as for
the nombre of them, if the diores be greate,
there may be halfe a dozen or mo, as it shalbe
thought expediet vnto the lordes and knigh-
tes of the parliament, for the glorie of God,
and the profite of the churche. Fester. Yf this
might so be brought to passe: I thinke that
we shoulde haue fewer wolues, then we now
haue, and perchance none at all. But what
wolde ye do with all the bishoppes landes,
and with all the cathedrall churches in En-
gland: it appereth that ye care not for the ca-
thedrall churches what shoulde become of
them. Hunter. I wold that the bishoppes la-
des shoulde be diuided into. iiii. partes where
of I wold wishe that the first parte, shoulde
be geuen to amende preachers liuinges.
The seconde parte to set vp scoles, & to finde
scollers in the vniuersities. The third parte
to finde the bishoppes that I haue spoken of
before. The fourth parte, to repaire churches
withal, and to relieue and helpe the pouertie
of the diores and to repaire hye waies with
al, within the same shire or diores. And as
touching the cathedrall churches as they are
now vsed, they are nothinge els but dennes
of theves, nestes for owles, styes for fat hog-
ges, baketting houses for couetous gloriis,

f. iiij. that

that for sparing of money at home , without
shame, thurst them selues into canones hou-
ses. Whersore it made little matter, so that al
the other thinges were done, that we spake
of before, if they were all quite put downe, so
that they were put to better vses . Foster. As
farre as I perceue if ye were in the parlia-
ment house againe, ye shold earne but small
thanke, of the Quenes husbandes, for ye ge-
ne in all your dealinges, nothinge vnto the
Quene. Hunter. What meane you by þ Quen-
es husbandes, I wote not what you meane.
Foster. Of late yeares certaine spoilinge un-
mercifull and churlishe officers, were vnder
Kinge Edward wherof some be nowe alyue
and serue Quene Mary at this time, which
when as they were desyred to be good vnto
very poore men, euer answered, we that are
in office vnder the king, muste be husbandes
to the kinge, & prouide that he haue alwaies
more & more , & that he lese nothing , when
as they rather sought their owne profit then
the kinges honour , and his durable profit.
Hunter. I was ones in a great mannes cham-
ber to se howe he dyd whē he was sick , & be-
cause he hearde tell that I wold haue had al
the chantries in England so bestowed, as I
wold now haue the bishops lādesb estowed,
he desired me to be good vnto the Kinge, at
the whiche saynge cam vnto my minde , an
olde

olde sayng, quia pro alio orat, pro se ipso laborat.
He that prayeth for an other man, laboureth
for him selfe. Yf that the Quenes good hus-
bandes, would haue me geue some parte of
the churche goodes vnto her, perchaunce for
that intent that they might haue some parte
therof with the Quene, as it chaunced oft in
Kinge Henries time, and kinge Edwardes
time, they were very nougthy men, for is not
that a shameful wickednes, to make their mai-
ster, or maistres, comit the abominable vice
of Simoni, that they might therby be the ri-
cher. As touching the Quenes parte, as I
would take nothing from her that belongeth
of right vnto her: so will I not geue her it þ
belongeth vnto God, and his congregacion
Foster. Ye haue forgotten to tell to what vses
you would haue the cathedrall churches put
to. Hunter. The Personages and Vicarages
and other partes of pastores livinges resto-
red vnto the pastores againe: I would that
the reste of all the landes should be thus be-
stowed, let ther be in euery cathedral church
vi. or. viij. or. xij. preachers, according vnto þ
the landes of the churche, wherof euery one
should haue. L. li. to finde him withall, let þ
reste of al the landes be spent vp on readers,
and scollers and studentes both in gramer,
and humanite, and also in diuinitie. Foster.
Yf al the abbayes in Englande, and chaûtre
f. iij. landes

landes, had ben dus bestowed, I thinke ver
tely that the Quene shoulde haue bene much
richer, then she nowe is, and that the realme
shoulde haue ben better prouided of learned
men, and godly ministers, then it nowe is.
And that the vengeaūce of God shoulde not
haue falle vpō this realme, as of late it hath
done. Hunter. To make an ende of our cōmu-
nicatiō, because we are nere to our lodgинг
where as we shall reste all night, I thinke
that if these thinges were done that I haue
reherſed, we shoulde not only be ryd of all the
Wolues that are now in Englannde, but we
shoulde be fre from Wolues in time to come
Foster. I am afrayde that in our dayes, these
thinges that ye haue deuised, for the driving
awaye & holding out of wolues, out of Eng-
land, shall not come to passe. Hunter. Yf they
do not come to passe thē muste we haue wol-
ues stille, & where as wolues be, there muste
the poore shepe be rent in peces. Therfore if
these deuises be not received and folowed,
& embraced Christes little poore flocke, muste
nedes be torne and rent in peces, as it hathe
ben continually these many hundreth yeares
sauing only in the raigne of kyng Edward
the sixte, when as all the Wolues which are
now cōmed abrode, were faine to hyde them
in their dennes. Foster. There is no other life
but there shalbe great murder of shepe, but
whas

what remedie? Hunter. None but these, ethere
to playe the wolues with the wolues, or els
to flye out of this countre, to suche a countre
as are no suche wolues in, as here are like to
be. Foster. That is true, therfore let every man
prouide for him selfe betime. Hunter. Euen
so intende I to do as sone as I can,
fare ye well. Foster. God graunt
that we maye mete mery tog
ether after the ende of
the parliament.

Hunter.

Amen.



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